

ॐ श्री हनुमते नमः ॐ
वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

अथ श्रीमद् भगवद्गीता
ŚRĪMAD BHAGAVAD-GĪTĀ
अथ प्रथमोऽध्यायः
CHAPTER 1
अर्जुनविषादयोगः
ARJUNA'S DILEMMA

धृतराष्ट्र उवाच
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किम् अकुर्वत संजय ॥१॥
dhṛtarāṣṭra uvāca
dharmakṣetre kurukṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś cai'va kim akurvata Saṁjaya

Dhṛtarāṣṭra said: O Saṁjaya, assembled in the holy field of Kurukṣetra and eager to fight, what did my people and the Pāṇḍavas do? (1.01)

संजय उवाच
दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यम् उपसंगम्य राजा वचनम् अब्रवीत् ॥२॥
saṁjaya uvāca
dr̥ṣṭvā tu pāṇḍavānīkaṁ vyūḍhaṁ duryodhanas tadā
ācāryam upasaṁgamyā rājā vacanam abravīt
Saṁjaya said: Seeing the battle formation of the Pāṇḍava's army, King Duryodhana approached his guru, Droṇa, and spoke these words: (1.02)
पश्यैतां पाण्डुपुत्राणाम् आचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥
paśyaitāṁ pāṇḍuputrāṇām ācārya mahatīm camūm
vyūḍhāṁ drupada putreṇa tava śiṣyeṇa dhīmatā

O master, behold this mighty army of the sons of Pāṇḍu, arranged in battle formation by your talented disciple, the son of Drupada. (1.03)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥
atra śūrā maheṣvāsā bhīmārjunasamā yudhi
yuyudhāno virāṭaśca drupadaśca mahārathaḥ
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥
dhṛṣṭaketuś cekitānaḥ kāśirājaśca vīryavān
purujit kuntibhojaśca śaibyaśca narapuṅgavaḥ
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥
yudhāmanyuśca vikrānta uttamaujāśca vīryavān
saubhadro draupadeyaśca sarva eva mahārathāḥ

There are many heroes and mighty archers equal to Bhīma and Arjuna in war such as Yuyudhāna, Virāṭa, and

the great warrior Drupada; Dhṛṣṭaketu, Cekitāna, and the heroic King of Kāshi; Purujit, Kuntibhoja, and the great man Śaibya; the valiant Yudhāmanyu, the formidable Uttamauja, the son of Subhadra, and the sons of Draupadī, all of them are great warriors. (1.04-06)

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥
asmākaṁ tu viśiṣṭā ye tān nibodha dvijottama
nāyakā mama sainyasya saṁjñārtham tān bravāmi
te

Also know, O best among the twice born, the distinguished ones on our side. I shall name the commanders of my army for your information: (1.07)

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस् तथैव च ॥८॥

bhavān bhīṣmaśca karṇaśca kṛpaśca samitimjayāḥ
aśvatthāmā vikarṇaśca saumadattis tathaiva ca
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥
anye ca bahavaḥ śūrā madarthe tyakta jīvitāḥ
nānā śastra praharaṇāḥ sarve yuddha viśāradaḥ

Yourself, Bhīṣma, Karṇa, the victorious, Kṛpa, Aśvatthāmā, Vikarṇa, son of Somadatta, and many other heroes who have risked their lives for me. They are armed with various weapons, and all are skilled in warfare. (1.08-09)

अपर्याप्तं तद् अस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदम् एतेषां बलं भीमाभिरक्षितम् ॥१०॥
aparyāptam tad asmākaṁ balaṁ bhīṣmābhi
rakṣitam
paryāptam tvidadam eteṣāṁ balaṁ bhīmābhi rakṣitam
अयनेषु च सर्वेषु यथाभागम् अवस्थिताः ।
भीष्मम् एवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥
ayaneṣu ca sarveṣu yathā bhāgam avasthitāḥ
bhīṣmam eva' bhirakṣantu bhavantaḥ sarva eva hi

Our army, commanded by Bhīṣma, is invincible; while their army, protected by Bhīma, is easy to conquer. Therefore, all of you, occupying your respective positions on all fronts, protect only our commander Bhīṣma. (1.10-11)

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

tasya saṁjanayan harṣam kuruvṛddhaḥ pitāmahaḥ
simha nādam vinadyo ccaih śaṅkham dadhmau
pratāpavān

The mighty Bhīṣma, the eldest man of the Kuru dynasty, roared as a lion and blew his conch loudly, bringing joy to Duryodhana. (1.12)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस् तुमुलोऽभवत् ॥१३॥
tataḥ śaṅkhāś ca bheryaś ca paṇavānaka gomukhāḥ
sahasai'vā'bhyahanyanta sa śabdas tumulo'bhavat

After that, conches, kettledrums, cymbals, drums, and trumpets were sounded together. The commotion was tremendous. (1.13)

ततः श्वेतैर् हयैर् युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥
tataḥ śvetair hayair yukte mahati syandane sthitau
mādhavaḥ pāṇḍvaś cai'va divyau śaṅkhau
pradadhmatuḥ

Then Lord Kṛṣṇa and Arjuna, seated in a grand chariot yoked with white horses, blew their celestial conches. (1.14)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥
pāñcājanyaṁ hr̥ṣīkeśo devadattaṁ dhanan̐jayaḥ
pauṇḍraṁ dadhmau mahā śaṅkhaṁ bhīma karmā
vr̥kodaraḥ

Kṛṣṇa blew His conch, Pāñcājanya; Arjuna blew his conch, Devadatta; and Bhīma, the doer of formidable deeds, blew his big conch, Pauṇḍra. (1.15)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥
anantavijayaṁ rājā kuntī putro yudhiṣṭhiraḥ
nakulaḥ sahadēvaś ca sughoṣa maṇipuṣpakau
kāśyaś ca parameśvāsaḥ śikhāṇḍī ca mahā rathaḥ
dhṛṣṭadyumno virāṭaś ca sātyakiś cā'parājitah
drupado draupadeyaś ca sarvaśaḥ pṛthivī pate
sāubhadraś ca mahābāhuḥ śaṅkhān dadhmauḥ pṛthak
pṛthak

O Lord of the Earth; King Yudhiṣṭhira, the son of Kunti, blew his conch named Anantavijaya; while Nakula and Sahadeva blew Sughoṣa and Maṇipuṣpaka conches, respectively. The King of Kāśī, the mighty archer; Śikhāṇḍī, the great warrior; Dhṛṣṭadyumna, Virāṭa, the invincible Sātyaki, King Drupada, the sons of Draupadī,

and the mighty son of Subhadrā, blew their respective conches. (1.16-18)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥१९॥
sa ghoṣo dhārtarāṣṭrāṇāṁ hṛdayāni vyadārayat
nabhaś ca pṛthivīm caiva tumulo vyanunādayan

The tumultuous uproar, resounding through earth and sky, tore the hearts of the Kauravas. (1.19)

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुर् उद्यम्य पाण्डवः ॥२०॥
atha vyavasthitān dṛṣṭvā dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śastraśampāte dhanur udyamya pāṇḍavaḥ
hṛṣīkeśaḥ tadā vākyaṁ idam āha mahīpate
senayor ubhayor madhye ratham sthāpaya me'cyuta
yāvadd etān nirīkṣe'haṁ yoddhu kāmān avasthitān
kair mayā saha yoddhavyam asmin raṇasamudyame

Seeing the sons of Dhṛtarāṣṭra standing and the war about to begin with the hurling of weapons, Arjuna, whose banner bore the emblem of Lord Hanumāna, took up his bow and spoke these words to Lord Kṛṣṇa: O Lord, please stop my chariot between the two armies until I behold those who stand here eager for the battle and with whom I must engage in this act of war. (1.20-22)

योत्स्यमानान् अवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर् युद्धे प्रियचिकीर्षवः ॥२३॥
yotsyamānān avekṣe'haṁ ya ete'tra samāgatāḥ
dhārtarāṣṭrasya durbuddher yuddhe priyacikīrṣavaḥ

I wish to see those who are willing to serve and appease the evil-minded son of Dhṛtarāṣṭra by assembling here to fight the battle. (1.23)

संजय उवाच
एवम् उक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोर् उभयोर् मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
saṁjaya uvāca
evam ukto hr̥ṣīkeśo guḍākeśena bhārata
senayor ubhayor madhye sthāpayitvā rathottamam
bhīṣma droṇa pramukhataḥ sarveṣāṁ ca
mahīkṣitām
uvāca pārtha paśyai'etān samavetān kurūn iti

Samjaya said: O King, Lord Kṛṣṇa, as requested by Arjuna, placed the best of all the chariots in the midst of the two armies facing Bhīṣma, Droṇa, and all other Kings, and said to Arjuna: Behold these assembled Kurus! (1.24-25)

तत्रापश्यत् स्थितान् पार्थः पितॄन् अथ पितामहान्
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस् तथा ॥२६॥
tatrā'paśyat sthitān pārthaḥ pitṛn atha pitāmahān
ācāryān mātulān bhrātṛn putrān pautrān sakhīms
tathā

There, Arjuna saw his uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and comrades. (1.26)

इवशुरान् सुहृदश्चैव सेनयोर् उभयोर् अपि ।
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धून् अवस्थितान् ॥२७॥
śvaśurān suhrdaś cai'va senayor ubhayor api
tān samīkṣya sa kaunteyaḥ sarvān bandhūn
avasthitān
कृपया परयाविष्टो विषीदन् इदम् अब्रवीत् ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥
krpayā parayāviṣṭo viśīdann idam abravīt
dṛṣṭvemaṁ svajānaṁ kṛṣṇa yuyutsuṁ
samupasthitam
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥
sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati
vepathuś ca śarīre me romaharṣaś ca jāyate

Seeing fathers-in-law, companions, and all his kinsmen standing in the ranks of the two armies, Arjuna was overcome with great compassion and sorrowfully said: O Kṛṣṇa, seeing my kinsmen standing with a desire to fight, my limbs fail and my mouth becomes dry. My body quivers and my hairs stand on end. (1.27-29)

गाण्डीवं संसते हस्तात् त्वक् चैव परिदह्यते ।
न च शक्नोम्य् अवस्थातुं भ्रमतीव च मे मनः ॥३०॥
gāṇḍīvaṁ sraṁsate hastāt tvak caiva paridahyate
na ca śaknomy avasthātum bhramatīva ca me
manah
निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनम् आहवे ॥३१॥
nimittāni ca paśyāmi viparītāni keśava
na ca śreyo'nupaśyāmi hatvā svajānam āhave

The bow slips from my hand, and my skin intensely burns. My head turns, I am unable to stand steady, and O Kṛṣṇa, I see bad omens. I see no use of killing my kinsmen in battle. (1.30-31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर् जीवितेन वा ॥३२॥

na kāṅkṣe vijayaṁ kṛṣṇa na ca rājyaṁ sukhāni ca
kiṁ no rājyena govinda kiṁ bhogair jīvitena vā
येषाम् अर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस् त्यक्त्वा धनानि च ॥३३॥
yeṣām arthe kāṅkṣitam no rājyaṁ bhogāḥ sukhāni
ca

ta ime'vasthitā yuddhe prāṇāms tyaktvā dhanāni ca
I desire neither victory nor pleasure nor kingdom, O Kṛṣṇa. What is the use of the kingdom or enjoyment or even life, O Kṛṣṇa, because all those — for whom we desire kingdom, enjoyments, and pleasures — are standing here for the battle, giving up their lives and wealth? (1.32-33)

आचार्याः पितरः पुत्रास् तथैव च पितामहाः ।
मातुलाः इवशुराः पौत्राः श्यालाः संबन्धिनस् तथा ॥३४॥
ācāryāḥ pitarāḥ putrās tathaiḥ ca pitāmahāḥ
mātulāḥ śvaśurāḥ pautrāḥ śyālāḥ sambandhinas
tathā
एतान् न हन्तुम् इच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥
etān na hantum icchāmi ghnato'pi madhusūdana
api trailokya rājyasya hetoḥ kiṁ nu mahīkṛte

I do not wish to kill teachers, uncles, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other relatives who are about to kill us, even for the sovereignty of the three worlds, let alone for this earthly kingdom, O Kṛṣṇa. (1.34-35)

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज् जनार्दन ।
पापम् एवाश्रयेद् अस्मान् हत्वैतान् आततायिनः ॥३६॥
nihaty dhārtarāṣṭrān naḥ kā prītiḥ syāj janārdana
pāpam evāśrayed asmān hatvaitān ātatāyinaḥ

O Lord Kṛṣṇa, what pleasure shall we find in killing the sons of Dhṛtarāṣṭra? Upon killing these felons, we shall incur only sin. (1.36)

तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥
tasmān nārha vayaṁ hantum dhārtarāṣṭrān
svabāndhavān
svajānaṁ hi katham hatvā sukhinaḥ syāma
mādhava

Therefore, we should not kill our cousin brothers, the sons of Dhṛtarāṣṭra. How can we be happy after killing our relatives, O Kṛṣṇa? (1.37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥
yady apy ete na paśyanti lobhopahata cetasaḥ
kulakṣayakṛtaṁ doṣaṁ mitradrohe ch patakam

kulakṣayakṛtām doṣām mitradrohe ca pātakam
 कथं न ज्ञेयम् अस्माभिः पापाद् अस्मान् निवर्तितुम् ।
 कुलक्षयकृतं दोषं प्रपश्यद्भिर् जनार्दन ॥३९॥
 katham na jñeyam asmābhiḥ pāpād asmān
 nivartitum
 kulakṣaya kṛtām doṣām prapaśyadbhir janārdana

Though they, blinded by greed, do not see evil in the destruction of the family or sin in being treacherous to friends, why should not we, who clearly see evil in the destruction of the family, think about turning away from this sin, O Kṛṣṇa? (1.38-39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
 धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥४०॥

kulakṣaye praṇaśyanti kuladharmāḥ sanātanaḥ
 dharme naṣṭe kulam kṛtsnam
 adharmo'bhibhavatyuta

Eternal family traditions and codes of conduct are destroyed with the destruction of the family. Immorality prevails in the family due to the destruction of family traditions. (1.40)

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥४१॥

adharmābhibhavāt kṛṣṇa praduśyanti kula striyaḥ
 strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṅkaraḥ

And when immorality prevails, O Kṛṣṇa, the women of the family become corrupted; when women are corrupted, many social problems arise. (1.41)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥
 saṅkaro narakāyaiva kulaghñānām kulasya ca
 patanti pitaro hyeṣām lupta piṇḍodaka kriyāḥ

This brings the family and the slayers of the family to hell because the spirits of their ancestors are degraded when deprived of ceremonial offerings of rice-ball and water. (1.42)

दोषैर् एतैः कुलघ्नानां वर्णसंकरकारकैः ।
 उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥
 doṣair etaiḥ kulaghñānām varṇa saṅkara kārakaiḥ
 utsādyante jātīdharmāḥ kula dharmāśca śāśvatāḥ

The everlasting qualities of social order and family traditions of those who destroy their family are ruined by the sinful act of illegitimacy. (1.43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरकेऽनियतं वासो भवतीत्यनुशुश्रुम् ॥४४॥
 utsanna kula dharmāṇām manuṣyāṇām janārdana
 narake'niyataṁ vāso bhavati'ty anuśuśrūma

We have been told, O Kṛṣṇa, that people whose family traditions are destroyed necessarily dwell in hell for a long time. (1.44)

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।
 यद् राज्यसुखलोभेन हन्तुं स्वजनम् उद्यताः ॥४५॥
 aho bata mahat pāpaṁ kartum vyavasitā vayam
 yad rājya sukha lobhena hantum svajanam udyatāḥ
 Alas! We are ready to commit a great sin by striving to slay our relatives because of greed for the pleasures of the kingdom. (1.45)

यदि माम् अप्रतीकारम् अशस्त्रं शस्त्रपाणयः ।
 धार्तराष्ट्रा रणे हन्युस् तन् मे क्षेमतरं भवेत् ॥४६॥
 yadi mām apratikāram aśastram śastrapāṇayaḥ
 dhārtarāṣṭrā raṇe hanyus tan me kṣemataram bhavet

It would be far better for me if the sons of Dhṛtarāṣṭra should kill me with their weapons in battle while I am unarmed and unresisting. (1.46)

संजय उवाच
 एवम् उक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥
 saṁjaya uvāca
 evam uktvā'rjunaḥ saṁkhye rathopastha upāviśat
 visṛjya saśaram cāpaṁ śokasaṁvignamānasaḥ

Samjaya said: Having said this in the battle field and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow. (1.47)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
 brahmavidyāyām
 yogaśāstre śrīkṛṣṇārjuna saṁvāde arjunaviṣādayogo
 nāma prathamō'dhyāyaḥ

Thus ends the first chapter named "Arjuna's Dilemma" of the

Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ द्वितीयोऽध्यायः

CHAPTER 2

सांख्ययोगः

TRANSCENDENTAL KNOWLEDGE

संजय उवाच

तं तथा कृपयाविष्टम् अश्रुपूर्णकुलेक्षणम् ।
विषीदन्तम् इदं वाक्यम् उवाच मधुसूदनः ॥१॥

sañjaya uvāca

taṁ tathā kṛpayāviṣṭam aśrupūrṇākulekṣaṇam
viṣīdantaṁ idaṁ vākyaṁ uvāca madhusūdanaḥ

Sanjaya said: Lord Kṛṣṇa spoke these words to Arjuna whose eyes were tearful and downcast and who was overwhelmed with compassion and despair. (2.01)

श्रीभगवानुवाच

कुतस्त्वा कश्मलम् इदं विषमे समुपस्थितम् ।
अनार्यजुष्टम् अस्वर्ग्यम् अकीर्तिकरम् अर्जुन ॥२॥

śrī bhagavān uvāca

kutas tvā kaśmalam idaṁ viṣame samupasthitam
anāryajusṭam asvargyam akīrtikaram arjuna

The Supreme Lord said: How has the dejection come to you at this juncture? This is not fit for an Aryan (or a person of noble mind and deeds). It is disgraceful, and it does not lead one to heaven, O Arjuna. (2.02)

क्लैब्यं मा स्म गमः पार्थ नैतत् त्वय्य् उपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

klaibyaṁ mā sma gamaḥ pārtha naitat tvayy
upapadyate
ksudraṁ hr̥daya daurbalyaṁ tyaktvottiṣṭha
paramtapa

Do not become a coward, O Arjuna, because it does not befit you. Shake off this trivial weakness of your heart and get up for the battle, O Arjuna. (2.03)

अर्जुन उवाच

कथं भीष्मम् अहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हाव् अरिसूदन ॥४॥

arjuna uvāca

kathaṁ bhīṣmam ahaṁ saṁkhye droṇaṁ ca
madhusūdana
iṣubhiḥ prati yotsyāmi pūjārhāv arisūdana

Arjuna said: How shall I strike Bhīṣma and Droṇa, who are worthy of my worship, with arrows in battle, O Kṛṣṇa? (2.04)

गुरून् अहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यम् अपीह लोके ।
हत्वार्थकामांस् तु गुरून् इहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

gurūn ahatvā hi mahānubhāvān
śreyo bhoktuṁ bhaikṣyam api'ha loka
hatvā'rthakāmāns tu gurūn ihai'va
bhuñjīya bhogān rudhirapradigdhān

It would be better, indeed, to live on alms in this world than to slay these noble gurus because by killing them I would enjoy wealth and pleasures stained with their blood. (2.05)

न चैतद् विद्मः कतरन् नो गरीयो
यद् वा जयेम यदि वा नो जयेयुः ।

यान् एव हत्वा न जिजीविषामस्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥६॥

na caitad vidmaḥ kataran no garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīviṣāmas
te'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

We do not know which alternative — to fight or to quit — is better for us. Further, we do not know whether we shall conquer them or they will conquer us. We should not even wish to live after killing the sons of Dhṛtarāṣṭra, who are standing in front of us. (2.06)

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे
शिष्यस् तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasammūḍhacetāḥ
yacchreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te'haṁ śādhi mām tvāṁ prapannam

My senses are overcome by the weakness of pity, and my mind is confused about duty (Dharma). I request You to tell me, decisively, what is better for me. I am Your disciple. Teach me who has taken refuge in You. (2.07)

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकम् उच्छोषणम् इन्द्रियाणाम् ।

अवाप्य भूमाव् असपत्नम् ऋद्धं
राज्यं सुराणाम् अपि चाधिपत्यम् ॥८॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyāṇām
avāpya bhūmāv asapatnam ṛddhaṁ
rājyaṁ surāṇām api cādhipatyam

I do not perceive that gaining an unrivaled and prosperous kingdom on this earth, or even lordship over the celestial controllers (Devas) will remove the sorrow that is drying up my senses. (2.08)

संजय उवाच

एवम् उक्त्वा हृषीकेशं गुडाकेशः परंतप ।

न योत्स्य इति गोविन्दम् उक्त्वा तूष्णीं बभूव ह ॥९॥

sañjaya uvāca

evam uktvā hr̥ṣīkeśaṁ guḍākeśaḥ paramatapa
na yotsya iti govindam uktvā tūṣṇīm babhūva ha

Samjaya said: O King, after speaking like this to Lord Kṛṣṇa, the mighty Arjuna said to Kṛṣṇa: I shall not fight, and he became silent. (2.09)

तम् उवाच हृषीकेशः प्रहसन्न इव भारत ।
सेनयोर् उभयोर् मध्ये विषीदन्तम् इदं वचः ॥१०॥
tam uvāca hr̥ṣīkeśaḥ prahasann iva bhārata
senayor ubhayor madhye viṣīdantam idaṁ vacaḥ

O King, Lord Kṛṣṇa, as if smiling, spoke these words to the distressed Arjuna in the midst of the two armies. (2.10)

श्रीभगवानुवाच
अशोच्यान् अन्वशोचस् त्वं प्रज्ञावादांश्च भाषसे ।
गतासून् अगतासून्श्च नानुशोचन्ति पण्डिताः ॥११॥
śrī bhagavān uvāca
aśocyān anvaśocas tvam prajñāvadāṁśca bhāṣase
gatāsūn agatāsūṁśca nānuśocanti paṇḍitāḥ

The Supreme Lord said: You grieve for those who are not worthy of grief and yet speak words of wisdom. The wise grieve neither for the living nor for the dead. (2.11)

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयम् अतः परम् ॥१२॥
na tvevāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param

There was never a time when these monarchs, you, or I did not exist, nor shall we ever cease to exist in the future. (2.12)

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर् धीरस् तत्र न मुह्यति ॥१३॥
dehino'smin yathā dehe kaumāraṁ yauvanam jarā
tathā dehāntaraprāptir dhīras tatra na muhyati

Just as the living entity (Ātmā, Jīva, Jīvātmā) acquires a childhood body, a youth body, and an old age body during this life, similarly, it acquires another body after death. The wise are not deluded by this. (See also 15.08) (2.13)

मात्रास्पर्शास् तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास् तांस् तितिक्षस्व भारत ॥१४॥
mātrāsparsāś tu kaunteya śītoṣṇa sukha duḥkhadāḥ
āgamāpāyino'nityās tāṁs titikṣasva bhārata

The contacts of the senses with sense objects give rise to the feelings of heat and cold, and pain and pleasure. They are transitory and impermanent. Therefore, learn to endure them, O Arjuna. (2.14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषरूपा ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥
yam hi na vyathayantyete puruṣaṁ puruṣarūpa
sama duḥkha sukhaṁ dhīraṁ so'mṛta tvāya kalpate

Because a calm person — who is not afflicted by these sense objects and is steady in pain and pleasure — becomes fit for immortality, O Arjuna. (2.15)

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोर् अपि दृष्टोऽन्तस् त्व अनयोस् तत्त्वदर्शिभिः ॥१६॥
nāsato vidyate bhāvo nābhāvo vidyate sataḥ
ubhayor api dr̥ṣṭo'ntas tv anayos tattvadarśibhiḥ

The invisible Spirit (Sat, Ātmā) is eternal, and the visible world (including the physical body) is transitory. The reality of these two is indeed certainly seen by the seers of truth. (2.16)

अविनाशि तु तद् विद्धि येन सर्वम् इदं ततम् ।
विनाशम् अव्ययस्यास्य न कश्चित् कर्तुम् अर्हति ॥१७॥
avināśi tu tad viddhi yena sarvaṁ idaṁ tatam
vināśam avyayasyāsyā na kaścit kartum arhati

The Spirit (Ātmā) by which all this universe is pervaded, is indestructible. No one can destroy the imperishable Spirit. (2.17)

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥१८॥
antavanta ime dehā nityasyoktāḥ śārīriṇaḥ
anāśino'prameyasya tasmād yudhyasva bhātata

Bodies of the eternal, immutable, and incomprehensible Spirit are perishable. Therefore, fight, O Arjuna. (2.18)

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥१९॥
ya enaṁ veti hantāraṁ yaścainaṁ manyate hatam
ubhau tau na vijānīto nāyaṁ hanti na hanyate

One who thinks that Ātmā (Spirit) is a slayer and the one who thinks Ātmā is slain are both ignorant because Ātmā neither slays nor is slain. (A parallel verse appears in KaU 2.19) (2.19)

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥२०॥

na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre

The Spirit (Ātmā) is neither born, nor does it die at any time. It does not come into being or cease to exist. It is unborn, eternal, permanent, and primeval. The Spirit is not destroyed when the body is destroyed. (See also KaU 2.18) (2.20)

वेदाविनाशिनं नित्यं य एनम् अजम् अव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥
vedāvināśināṁ nityaṁ ya enam ajam avyayam
katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kam

O Arjuna, how can a person who knows that the Spirit (Ātmā) is indestructible, eternal, unborn, and immutable, kill anyone or cause anyone to be killed? (2.21)

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥२२॥
vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti naro'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni samyāti navāni dehī

Just as a person puts on new garments after discarding the old ones, similarly, the living entity (Ātmā, Jīva, Jīvātmā) acquires new bodies after casting away the old bodies. (2.22)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥
nai'naṁ chindanti śāstrāṇi nai'naṁ dahati pāvakaḥ
na cai'naṁ kledayanty āpo na śoṣayati mārutaḥ

अच्छेद्योऽयम् अदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुर् अचलोऽयं सनातनः ॥२४॥
acchedyo'yaṁ adāhyo'yaṁ akledyo'śoṣya eva ca
nityaḥ sarvagataḥ sthāṇur acalo'yaṁ sanātanaḥ

Weapons do not cut this Spirit (Ātmā), fire does not burn it, water does not make it wet, and the wind does not make it dry. Ātmā cannot be cut, burned, wet, or dried. It is eternal, all-pervading, unchanging, immovable, and primeval. (2.23-24)

अव्यक्तोऽयम् अचिन्त्योऽयम् अविकार्योऽयम् उच्यते ।

तस्माद् एवं विदित्वैनं नानुशोचितुम् अर्हसि ॥२५॥
avyakto'yaṁ acintyo'yaṁ avikāryo'yaṁ ucyate
tasmād evaṁ viditvainaṁ nā'nuśocitum arhasi

The Spirit (Ātmā, Self) is said to be unexplainable, incomprehensible, and unchanging. Knowing this Spirit as such, you should not grieve. (2.25)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुम् अर्हसि ॥२६॥

atha cainaṁ nityajātaṁ nityaṁ vā manyase mṛtam
tathā'pi tvaṁ mahābāho naivam śocitum arhasi
jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
tasmād aparihārye'rthe na tvaṁ śocitum arhasi

Even if you think that this living entity or body takes birth and dies perpetually, even then, O Arjuna, you should not grieve like this because death is certain for one who is born, and birth is certain for one who dies. Therefore, you should not lament over the inevitable. (2.26-27)

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥
avyaktādīni bhūtāni vyakta madhyāni bhārata
avyakta nidhanāny eva tatra kā paridevanā

All beings, O Arjuna, are unmanifest — invisible to our physical eyes — before birth and after death. They manifest between the birth and the death only. What is there to grieve about? (2.28)

आश्चर्यवत् पश्यति कश्चिद् एनम्
आश्चर्यवद् वदति तथैव चान्यः ।
आश्चर्यवच्चैनम् अन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥
āścaryavat paśyati kaścīd enam
āścaryavad vadati tathai 'va cānyaḥ
āścaryavac cainam anyāḥ śṛṇoti
śrutvāpyenaṁ veda na caiva kaścit

Some look upon this Spirit as a wonder, another describes it as wonderful, and others hear of it as a wonder. Even after hearing about it, very few people know it. (See also KaU 2.07) (2.29)

देही नित्यम् अवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुम् अर्हसि ॥३०॥
dehī nityam avadhyo'yaṁ dehe sarvasya bhārata
tasmāt sarvāṇi bhūtāni na tvaṁ śocitum arhasi

O Arjuna, the Spirit that dwells in the body of all beings is eternally indestructible. Therefore, you should not mourn for any body. (2.30)

स्वधर्मम् अपि चावेक्ष्य न विकम्पितुम् अर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥
svadharmam api cāveksya na vikampitum arhasi
dharmyāddhi yuddhāc chreyo'nyat kṣatriyasya na vidyate

Considering also your duty as a warrior, you should not waver because there is nothing more auspicious for a warrior than a righteous war. (2.31)

यदृच्छया चोपपन्नं स्वर्गद्वारम् अपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥३२॥
yadṛccchayā copapannam svargadvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam

Only the fortunate warriors, O Arjuna, get such an opportunity for an unsought war that is like an open door to heaven. (2.32)

अथ चेत् त्वम् इमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापम् अवाप्स्यसि ॥३३॥
atha cet tvam imaṁ dharmyam saṁgrāmaṁ na kariṣyasi
tataḥ svadharmam kīrtim ca hitvā pāpam avāpsyasi

If you will not fight this righteous war, then you will fail in your duty, lose your reputation, and incur sin. (2.33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर् मरणाद् अतिरिच्यते ॥३४॥
akīrtim cāpi bhūtāni kathayiṣyanti te'vyayām
saṁbhāvitasya cākīrtir maraṇād atiricyate

People will talk about your disgrace forever. To the honored, dishonor is worse than death. (2.34)

भयाद् रणाद् उपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥
bhayād raṇād uparataṁ maṁsyante tvāṁ mahārathāḥ
yeṣāṁ ca tvāṁ bahumato bhūtvā yāsyasi lāghavam

The great warriors will think that you have retreated from the battle out of fear. Those who have greatly esteemed you will lose respect for you. (2.35)

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस् तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

avācyavādāṁśca bahūn vadiṣyanti tavāhitāḥ
nindantas tava sāmāthyam tato duḥkhataram nu kim

Your enemies will speak many unmentionable words and scorn your ability. What could be more painful to you than this? (2.36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्माद् उत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥
hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
tasmād uttiṣṭha kaunteya yuddhāya kṛta niścayaḥ

You will go to heaven if killed (in the line of duty), or you will enjoy the kingdom on the earth if victorious. Therefore, get up with a determination to fight, O Arjuna. (2.37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापम् अवाप्स्यसि ॥३८॥
sukha duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivam pāpam avāpsyasi

Treating pleasure and pain, gain and loss, and victory and defeat alike, engage yourself in your duty. By doing your duty this way, you will not incur sin. (2.38)

एषा तेऽभिहिता सांख्ये बुद्धिर् योगे त्व इमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥
eṣā te'bhihitā sāṁkhye buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha karma bandham prahāsyasi

The wisdom of transcendental knowledge has been imparted to you, O Arjuna. Now listen to the wisdom of Karma-yoga, the selfless service (Sevā), endowed with which you will free yourself from the bondage of action (Karma). (2.39)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पम् अप्य् अस्य धर्मस्य त्रायते महतो भयात् ॥४०॥
nehābhikramanāśo'sti pratyavāyo na vidyate
svalpam apy asya dharmasya trāyate mahato bhayāt

In Karma-yoga, no effort is ever lost and there is no adverse effect. Even a little practice of this discipline protects one from the great fear of birth and death. (2.40)

व्यवसायात्मिका बुद्धिर् एकेह कुरुनन्दन ।
बहुशाखा ह्य् अनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥
vyavasāyātmikā buddhir ekeha kurunandana
bahuśākhā hy anantāśca buddhayo'vyavasāyinām

A Karma-yogī has a resolute determination for God-realization, O Arjuna, but the desires of one who works to enjoy the fruits of work are endless and many-branched. (2.41)

याम् इमां पुष्पिता वाचं प्रवदन्त्य् अविपश्चितः ।
वेदवादरताः पार्थ नान्यद् अस्तीति वादिनः ॥४२॥
yām imāṁ puṣpitāṁ vācāṁ pravadanty avipaścitaḥ
vedavādaratāḥ pārtha nānyad astīti vādinaḥ

The misguided ones who delight in the melodious chanting of the Veda — without understanding the real purpose of the Vedas — think, O Arjuna, there is nothing else in the Vedas except the rituals for the sole purpose of obtaining heavenly enjoyment. (2.42)

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥
kāmaātmānaḥ svargaparā janma karma phala pradām
kriyā viśeṣa bahulāṁ bhogaiśvarya gatiṁ prati

They are dominated by material desires and consider the attainment of heaven as the highest goal of life. They engage in specific rites for the sake of prosperity and enjoyment. Rebirth is the result of their action. (See also KaU 2.05, IsU 09) (2.43)

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥
bhogaiśvarya prasaktānām tayā'pahṛtacetasaṁ
vyavasāyātmikā buddhiḥ samādhau na vidhīyate

The resolute determination of Self-realization is not formed in the minds of those who are attached to pleasure and power and whose judgment is obscured by such ritualistic activities. (2.44)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥
traiguṇya viṣayā vedā nistraiguṇyo bhavārjuna
nirdvandvo nitya sattvastho niryogakṣema ātmavān

A portion of the Vedas deals with three modes or states (Guṇas) of the material Nature. Become free from pairs of opposites; be ever balanced and unconcerned with the thoughts of acquisition and preservation. Rise above the three states and be Self-conscious, O Arjuna. (2.45)

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥
yāvān artha udapāṇe sarvataḥ saṁplutodake
tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ

To a Self-realized person, the Vedas are as useful as a small reservoir of water when the water of a huge lake becomes available. (2.46)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर् भूर् मा ते सङ्गोऽस्त्व अकर्मणि ॥४७॥
karmaṇy evādhikāraṣte mā phaleṣu kadācana
mā karma phala hetur bhūr mā te saṅgo'stv
akarmaṇi

You have Adhikāra over your respective duty only, but no control or claim over the results. The fruits of work should not be your motive. You should never be inactive. (2.47)

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā
dhanamjaya
siddhy asiddhyoḥ samo bhūtvā samatvaṁ yoga
ucyate

Do your duty to the best of your ability, O Arjuna, with your mind attached to the Lord, abandoning worry and selfish attachment to the results, and remaining calm in both success and failure. Equanimity of the mind is called Karma-yoga. (2.48)

दूरेण ह्यवरं कर्म बुद्धियोगाद् धनंजय ।
बुद्धौ शरणम् अन्विच्छ कृपणाः फलहेतवः ॥४९॥
dūreṇ hyavaraṁ karma buddhiyogād dhanamjaya
buddhau śaraṇam anviccha kṛpaṇāḥ phalahetavaḥ

Work done with selfish motives is inferior by far to selfless service or Karma-yoga. Therefore, be a Karma-yogī, O Arjuna. Those who work only to enjoy the fruits of their labor are, in truth, unhappy (because one has no control over the results). (2.49)

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥
buddhiyukto jahātiha ubhe sukṛta duṣkṛte
tasmād yogāya yujyasva yogaḥ karmasu kauśalam

A Karma-yogī becomes free from both vice and virtue in this life itself. Therefore, strive for Karma-yoga. Working to the best of one's abilities without becoming attached to the fruits of work is called Karma-yoga. (2.50)

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्य् अनामयम् ॥५१॥
karmajaṁ buddhiyuktā hi phalaṁ tyaktvā manīṣiṇaḥ

janma bandha vinirmuktāḥ padam gacchanty
anāmayam

Wise Karma-yogis are freed from the bondage of rebirth by renouncing the selfish attachment to the fruits of all work and attain a blissful divine state. (2.51)

यदा ते मोहकलिलं बुद्धिर् व्यतिरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥
yadā te moha kalilam buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intellect completely pierces the veil of confusion, then you will become indifferent to what has been heard and what is to be heard from the scriptures. (2.52)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस् तदा योगम् अवाप्स्यसि ॥५३॥
śruti vipratipannā te yadā sthāsyati niścālā
samādhāvachalā buddhiḥ tadā yogam avāpsyasi

When your intellect that is confused by the conflicting opinions and the ritualistic doctrine of the Vedas shall stay steady and firm, concentrating on the Supreme Being, then you shall attain the union with the Supreme Being in trance (Samādhi). (2.53)

अर्जुन उवाच
स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किम् आसीत ब्रजेत किम् ॥५४॥
arjuna uvāca
sthita prajñasya kā bhāṣā samādhisthasya keśava
sthitadhīḥ kim prabhāṣeta kim āsīta vrajeta kim

Arjuna said: O Kṛṣṇa, what are the marks of an enlightened (Sthita-prajña) person whose intellect is steady? How does a person of steady intellect speak? How does such a person sit and walk? (2.54)

श्रीभगवानुवाच
प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येव आत्मना तुष्टः स्थितप्रज्ञस् तदोच्यते ॥५५॥
śrī bhagavān uvāca
prajāhāti yadā kāmān sarvān pārtha manogatān
ātmanyev ātmanā tuṣṭaḥ sthita prajñas tadocyate

The Supreme Lord said: When one is completely free from all desires of the mind and is satisfied with the Eternal Being (Brahma) by the joy of Eternal Being, then one is called an enlightened (Sthita-prajña) person, O Arjuna. (2.55)

दुःखेष्व् अनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर् मुनिर् उच्यते ॥५६॥
duḥkheṣv anudvignamanāḥ sukheṣu vigatasprāḥ
vīta rāga bhaya krodhaḥ sthitadhīr munir ucyate

A person whose mind is unperturbed by sorrow, who does not crave pleasures, and who is completely free from attachment, fear, and anger, is called Sthita-prajña — a sage of steady intellect. (2.56)

यः सर्वत्रानभिस्नेहस् तत् तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥
yaḥ sarvatrā' nabhisnehas tat tat prāpya
śubhāśubham
nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

Those who are not attached to anything, who are neither elated by getting desired results nor troubled by undesired results, their intellect is considered steady. (2.57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥
yadā saṁharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ
indriyāṇi'ndriyārthebhyas tasya prajñā pratiṣṭhitā

When one can completely withdraw the senses from sense objects, as a tortoise withdraws its limbs into the shell for protection, then the intellect of such a person is considered steady. (2.58)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥
viṣayā vinivartante nirāhārasya dehinaḥ
rasavarjaṁ raso'pyasya paraṁ dṛṣṭvā nivartate

The desire for sensual pleasures fades away if one abstains from sense enjoyment, but the craving for sense enjoyment remains. The craving also disappears from one who has known the Supreme Being. (2.59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥
yatato hyapi kaunteya puruṣasya vipaścitaḥ
indriyāṇi pramāthīni haranti prasabhaṁ manaḥ

Restless senses, O Arjuna, forcibly carry away the mind of even a wise person striving for perfection. (2.60)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥
tāni sarvāṇi saṁyamya yukta āsīta matparaḥ
vaśe hi yasye'ndriyāṇi tasya prajñā pratiṣṭhitā

One should fix one's mind on Me with loving contemplation after bringing the senses under control. One's intellect becomes steady when one's senses are under complete control. (2.61)

ध्यायतो विषयान् पुंसः सङ्गस् तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते ॥६२॥
dhyāyato viṣayān pumsaḥ saṅgas teṣū'pajāyate
saṅgāt saṁjāyate kāmāḥ kāmāt krodho'bhiajāyate

One develops attachment to sense objects by thinking about sense objects. Desire for sense objects comes from attachment to sense objects, and anger comes from unfulfilled desires. (2.62)

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥६३॥
krodhād bhavati saṁmohaḥ saṁmohāt smṛti
vibhramaḥ

smṛti bhraṁśād buddhināśo buddhināśāt praṇaśyati
Delusion or wild ideas arise from anger. The mind is bewildered by delusion. Reasoning is destroyed when the mind is bewildered. One falls from the right path when reasoning is destroyed. (2.63)

रागद्वेषवियुक्तैस्तु विषयान् इन्द्रियैश्चरन् ।
आत्मवश्यैर् विधेयात्मा प्रसादम् अधिगच्छति ॥६४॥
rāga dveṣa viyuktais tu viṣayān indriyaiś caran
ātmavaśyair vidheyātmā prasādam adhigacchati

A disciplined person, enjoying sense objects with senses that are under control and free from likes and dislikes, attains tranquillity. (2.64)

प्रसादे सर्वदुःखानां हानिर् अस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥
prasāde sarva duḥkhānān hānir asyo'pajāyate
prasannacetaso hyāśu buddhiḥ paryavatiṣṭhate

All sorrows are destroyed upon attainment of tranquillity. The intellect of such a tranquil person soon becomes completely steady and united with the Eternal Being (Brahma). (2.65)

नास्ति बुद्धिर् अयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिर् अशान्तस्य कुतः सुखम् ॥६६॥
nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham

There is neither Self-knowledge nor Self-perception to those who are not united with the Eternal Being (Brahma). Without Self-perception there is no peace, and without peace there can be no happiness. (2.66)

इन्द्रियाणां हि चरतां यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर् नावम् इवाम्भसि ॥६७॥
indriyāṇān hi caratām yan mano'nuvidhīyate
tad asya harati prajñān vāyur nāvam ivāmbhasi

The mind, when controlled by the roving senses, steals away the intellect as a storm takes away a boat on the sea from its destination — the spiritual shore. (2.67)

तस्माद् यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥
tasmād yasya mahābāho nigṛhītāni sarvaśaḥ
indriyāṇi'ndriyārthebhyas tasya prajñā pratiṣṭhitā

Therefore, O Arjuna, one's intellect becomes steady when the senses are completely withdrawn from sense objects. (2.68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥
yā niśa sarvabhūtānān tasyān jāgarti saṁyamī
yasyān jāgrati bhūtāni sā niśa paśyato muneḥ

A yogī, the person of self-restraint, remains wakeful when it is night for all others. It is night for the yogī who sees when all others are wakeful. (2.69)

आपूर्यमाणम् अचलप्रतिष्ठं
समुद्रम् आपः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिम् आप्नोति न कामकामी ॥७०॥
āpūryamaṇam acalapratiṣṭhaṁ
samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve
sa śāntim āpnoti na kāmakāmī

One attains peace when all desires dissipate within the mind without creating any mental disturbance, as river waters enter the full ocean without creating any disturbance. One who desires material objects is never peaceful. (2.70)

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिम् अधिगच्छति ॥७१॥
vihāya kāmān yaḥ sarvān pumānś carati niḥsprhaḥ
nirmamo nirahankāraḥ sa śāntim adhigacchati

One who abandons all desires and becomes free from longing and the feeling of "I" and "my" attains peace. (2.71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्याम् अन्तकालेऽपि ब्रह्मनिर्वाणम् ऋच्छति ॥७२॥
eṣā brāhmī sthitiḥ pārtha nai'nām prāpya vimuhyati

sthitvā'syām antakāle'pi brahma nirvāṇam ṛcchati

O Arjuna, this is the superconscious (Brāhmī) state. Attaining this state, one is no longer deluded. Gaining this state, even at the end of one's life, a person attains Brahma-nirvāṇa (or becomes one with the Absolute). (2.72).

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
sāṁkhyayogo
nāma dvitīyo'dhyāyaḥ

Thus ends the second chapter named “Transcendental Knowledge” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ तृतीयोऽध्यायः

CHAPTER 3

कर्मयोगः

PATH OF KARMA-YOGA

अर्जुन उवाच

ज्यायसी चेत् कर्मणस् ते मता बुद्धिर् जनार्दन ।
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

arjuna uvāca

jyāyasī cet karmaṇas te matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ niyojayasi keśava
vyāmiśreṇeva vākyena buddhiṁ mohayasīva me ।

तद् एकं वद निश्चित्य येन श्रेयोऽहम् आप्नूयाम् ॥२॥

vyāmiśreṇeva vākyena buddhiṁ mohayasīva me
tat ekaṁ vada niścītya yena śreyo'ham āpnuyām

Arjuna said: If You consider that acquiring transcendental knowledge is better than working, then why do You want me to engage in this horrible war, O Kṛṣṇa? You seem to confuse my mind by apparently conflicting words. Tell me, decisively, one thing by which I may attain the Supreme. (3.01-02)

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३॥

śrī bhagavān uvāca

loke'smin dvividhā niṣṭhā purā proktā mayā'nagha
jñānayogena sāṁkhyānām karmayogena yoginām

The Supreme Lord said: In this world, O Arjuna, a twofold path of spiritual discipline has been stated by Me in the past

— the path of Self-knowledge (Jñāna-yoga) for the contemplative and the path of unselfish work (Sevā, Karma-yoga) for the active. (3.03)

न कर्मणाम् अनारम्भान् नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनाद् एव सिद्धिं समधिगच्छति ॥४॥

na karmaṇām anārambhān naiṣkarmyam
puruṣo'snute

na ca saṁnyasanād eva siddhiṁ samadhi-gacchati

One does not attain freedom from the bondage of Karma by merely abstaining from work. No one attains perfection by merely giving up work. (3.04)

न हि कश्चित् क्षणमपि जातु तिष्ठत्य् अकर्मकृत् ।

कार्यते ह्य् अवशः कर्म सर्वः प्रकृतिजैर् गुणैः ॥५॥

na hi kaścit kṣaṇam api jātu tiṣṭhaty akarmakṛt

kāryate hy avaśaḥ karma sarvaḥ prakṛtijair guṇaiḥ

Because no one can remain actionless even for a moment. Everyone is driven to action — helplessly indeed — by the forces of nature. (3.05)

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमृदात्मा मिथ्याचारः स उच्यते ॥६॥

karmendriyāṇi saṁyamya ya āste manasā smaran

indriyārthān vimūḍhātāmā mithyācāraḥ sa ucyate

The deluded ones, who restrain their organs of action but mentally dwell upon the sense enjoyment, are called hypocrites. (3.06)

यस्य त्व इन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥७॥

yas tv indriyāṇi manasā niyamyā'rabhate'rjuna

karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate

One who controls the senses by a trained and purified mind and intellect and engages the organs of action to selfless service, is superior, O Arjuna. (3.07)

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्य् अकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेद् अकर्मणः ॥८॥

niyataṁ kuru karma tvam karma jyāyo hy akarmaṇaḥ

śarīrayātrāpi ca te na prasiddhyed akarmaṇaḥ

Perform your obligatory duty because working is indeed better than sitting idle. Even the maintenance of your body would be impossible without work. (3.08)

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥
yajñārthāt karmaṇo'nyatra loko'yaṁ karma
bandhanaḥ
tad artham karma kaunteya mukta saṅgaḥ samācara

Human beings are bound by work (Karma) that is not performed as a selfless service (Sevā, Yajña). Therefore, O Arjuna, becoming free from selfish attachment to the fruits of work, do your duty efficiently as a service to Me. (3.09)

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम् एष वोऽस्त्वं इष्टकामधुक् ॥१०॥
sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvam eṣa vo'stv iṣṭa kāmadhuk

Brahmā, the creator, in the beginning created human beings together with selfless service (Sevā, Yajña, sacrifice) and said: By Yajña you shall prosper, and Yajña shall fulfill all your desires. (3.10)

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परम् अवाप्स्यथ ॥११॥
devān bhāvayatānena te devā bhāvayantu vaḥ
parasparam bhāvayantaḥ śreyaḥ param avāpsyatha

Nourish the celestial controllers (Devas) with selfless service (Sevā, Yajña), and the Devas will nourish you. Thus nourishing one another, you shall attain the Supreme goal. (3.11)

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर् दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥
iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ
tair dattān apradāyaibhyo yo bhuṅkte stena eva saḥ

The celestial controllers (Devas), nourished by selfless service (Sevā, Yajña), will give you the desired objects. One who enjoys the gift of Devas without offering them anything in return is, indeed, a thief. (3.12)

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्व अघं पापा ये पचन्त्यात्मकारणात् ॥१३॥
yajñāśiṣṭāśinaḥ santo mucyante sarva kilbiṣaiḥ
bhuñjate te tv agham pāpā ye pacanty ātmakāraṇāt

The righteous who eat the remnants of selfless service (Sevā, Yajña) are freed from all sins, but the impious who cook food only for themselves (without first offering to Me or sharing with others), in truth, eat sin. (See also RV 10.117.06) (3.13)

अन्नाद् भवन्ति भूतानि पर्जन्याद् अन्नसंभवः ।

यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

annād bhavanti bhūtāni parjanyaḥ annasambhavaḥ
yajñād bhavati parjanyo yajñaḥ karma samudbhavaḥ
karma brahmodbhavaṁ viddhi brahmā'kṣara
samudbhavam
tasmāt sarvagataṁ brahma nityam yajñe
pratiṣṭhitam

The living beings are born from food grains; grains are produced by rain; rain comes (as a favor from Devas) if duty (Karma) is performed as a selfless service (Sevā, Yajña). (See also 4.32). Duty is prescribed in the Vedas. The Vedas come from Brahma (Eternal Being). Thus the all-pervading Brahma is ever present in Sevā. (3.14-15)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुर् इन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥
evam pravartitaṁ cakram nānuvartayatīha yaḥ
aghāyur indriyārāmo mogham pārtha sa jīvati

One who does not help to keep the wheel of creation in motion by sacrificial duty (Sevā) and who rejoices in sense pleasures, that sinful person lives in vain, O Arjuna. (3.16)

यस् त्वात्मरतिर् एव स्याद् आत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस् तस्य कार्यं न विद्यते ॥१७॥
yas tv ātmaratir eva syād ātmatrptaśca mānavaḥ
ātmanyeva ca saṁtuṣṭas tasya kāryam na vidyate

For one who rejoices only with the Eternal Being (Brahma), who is delighted with the Eternal Being, and who is content with the Eternal Being alone, for such a Self-realized person there is no duty. (3.17)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिद् अर्थव्यपाश्रयः ॥१८॥
naiva tasya kṛtenārtho nākṛteneha kaścana
na cāsya sarvabhūteṣu kaścid arthavyapāśrayaḥ

Such a person has no interest, whatsoever, in what is done or what is not done. A Self-realized person does not depend on anybody (except God) for anything. (3.18)

तस्माद् असक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परम् आप्नोति पूरुषः ॥१९॥
tasmād asaktaḥ satatam kāryam karma samācara
asakto hyācāraṇ karma param āpnoti pūruṣaḥ

Therefore, always perform your duty efficiently and without any selfish attachment to the results because by doing work without attachment one attains the Supreme Being. (3.19)

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुम् अर्हसि ॥२०॥
karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ
lokasaṁgraham evāpi saṁpaśyan kartum arhasi

King Janaka and others attained perfection (or Self-realization) by selfless service (Karma-yoga) alone. You also should perform your duty with a view to guide people and for the universal welfare of society. (3.20)

यद् यद् आचरति श्रेष्ठस् तत् तद् एवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस् तद् अनुवर्तते ॥२१॥
yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate

Whatever noble persons do, others follow. Whatever standard they set up, the world follows. (3.21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥
na me pārthāsti kartavyam triṣu lokeṣu kiṁcana
nānavāptam avāptavyam varta eva ca karmaṇi

O Arjuna, there is nothing in the three worlds (heaven, earth, and the lower regions) that should be done by Me, nor there is anything unobtained that I should obtain, yet I engage in action. (3.22)

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
yadi hy ahaṁ na varteyaṁ jātu karmaṇy atandritaḥ
mama vartmā'nuvartante manuṣyāḥ pārtha sarvaśaḥ
उत्सीदियुर् इमे लोका न कुर्या कर्म चेद् अहम् ।
संकरस्य च कर्ता स्याम् उपहन्याम् इमाः प्रजाः ॥२४॥
utsīdeyur ime lokā na kuryāṁ karma ced aham
saṁkarasya ca kartā syām upahanyām imāḥ prajāḥ

If I do not engage in action relentlessly, O Arjuna, people would follow the same path. These worlds would perish if I do not work, and I would be the cause of confusion and destruction of all these people. (3.23-24)

सक्ताः कर्मण्य् अविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद् विद्वांस् तथासक्तश् चिकीर्षुर् लोकसंग्रहम् ॥२५॥
saktāḥ karmaṇy avidvāṁso yathā kurvanti bhārata
kuryād vidvāns tathāsaktaś cikīrṣur lokasaṁgraham

As the ignorant work, O Arjuna, with attachment to the fruits of work, so the wise should work without attachment for the welfare of the society. (3.25)

न बुद्धिभेदं जनयेद् अज्ञानां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥२६॥
na buddhibhedam janayed ajñānāṁ karma saṁginām
joṣayet sarva karmāṇi vidvān yuktaḥ samācaran

The wise should not unsettle the minds of the ignorant who are attached to the fruits of work, but should inspire others by performing all works efficiently without selfish attachment. (See also 3.29) (3.26)

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहम् इति मन्यते ॥२७॥
prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṁkāra vimūḍhātmā kartāham iti manyate

All work is done by the energy and power of nature, but due to delusion of ignorance, people assume themselves to be the doer. (See also 5.09, 13.29, and 14.19) (3.27)

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥२८॥

tattvavit tu mahābāho guṇa karma vibhāgayoḥ
guṇā guṇeṣu vartanta iti matvā na sajjate

One who knows the truth, O Arjuna, about the role of the forces of nature and work, does not become attached to work, knowing very well that it is the forces of nature that work with their instruments — our organs. (3.28)

प्रकृतेर् गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तान् अकृत्स्नविदो मन्दान् कृत्स्नविन् न विचालयेत् ॥२९॥
prakṛter guṇa saṁmūḍhāḥ sajjante guṇa karmasu
tān akṛtsnavido mandān kṛtsnavin na vicālayet

Those who are deluded by the illusive power (Māyā) of Nature become attached to the work done by the forces of nature. The wise should not disturb the mind of the ignorant whose knowledge is imperfect. (See also 3.26) (3.29)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर् निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥
mayi sarvāṇi karmāṇi saṁnyasya' dhyātma cetasā
nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ

Do your duty, dedicating all work to Me in a spiritual frame of mind, free from desire, attachment, and mental grief. (3.30)

ये मे मतम् इदं नित्यम् अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
ye me matam idaṁ nityam anuṭiṣṭhanti mānavāḥ
śraddhāvanto'nasūyanto mucyante te'pi karmabhiḥ
ये त्वेतद् अभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढास् तान् विद्धि नष्टान् अचेतसः ॥३२॥
ye tv etad abhyasūyanto nā'nutiṣṭhanti me matam
sarvajñāna vimūḍhāns tān viddhi naṣṭān acetasaḥ

Those who always practice this teaching of Mine — with faith (or full attention and sincerity) and free from cavil — are freed from the bondage of Karma. But, those who carp at My teaching and do not practice it should be considered ignorant of all knowledge, senseless, and lost. (3.31-32)

सदृशं चेष्टते स्वस्याः प्रकृतेर् ज्ञानवान् अपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥
sadṛśaṁ ceṣṭate svasyāḥ prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati

All beings follow their nature. Even the wise act according to their own nature. What, then, is the value of sense restraint? (3.33)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर न वशम् आगच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥
indriyasye'ndriyasyā'rthe rāgadveṣau vyavasthitau
tayor na vaśam āgacchet tau hy asya paripanthinau

Likes and dislikes (Rāga and Dveṣa) for sense objects remain in the senses. One should not come under the control of these two because they are, indeed, two major stumbling blocks on one's path of Self-realization. (3.34)

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥
śreyān svadharṁo viguṇaḥ paradharmāt svanuṣṭhitāt
svadharṁe nidhanam śreyaḥ paradharmo bhayāvahaḥ

One's inferior natural work is better than superior unnatural work. Death in carrying out one's natural work is useful. Unnatural work produces too much stress. (See also 18.47) (3.35)

अर्जुन उवाच
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन् अपि वार्ष्णेय बलाद् इव नियोजितः ॥३६॥
arjuna uvāca
atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ
anicchann api vārṣṇeya balād iva niyojitaḥ

Arjuna said: O Kṛṣṇa, what impels one to commit sin as if unwillingly and forced against one's will? (3.36)

श्रीभगवानुवाच
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनम् इह वैरिणम् ॥३७॥
śrī bhagavān uvāca
kāma eṣa krodha eṣa rajoguṇa samudbhavaḥ
mahāśano mahāpāpmā viddhy enam iha vairiṇam

The Supreme Lord said: It is lust (Kāma), born out of passion (Rajo Guṇa), that becomes anger (when unfulfilled). Lust is insatiable and is a great devil. Know this as the enemy. (3.37)

धूमेनाव्रियते वह्निर यथादर्शो मलेन च ।
यथोत्बेनावृतो गर्भस् तथा तेनेदम् आवृतम् ॥३८॥
dhūmenā'vriyate vahnir yathā'darśo malena ca
yatho'ibenā'vṛto garbhas tathā tenedam āvṛtam

As the fire is covered by smoke, as a mirror by dust, and as an embryo by the amnion, similarly Self-knowledge (Brahma-jñāna) becomes obscured by lust. (3.38)

आवृतं ज्ञानम् एतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥
āvṛtam jñānam etena jñānino nitya vairiṇā
kāmarūpeṇa kaunteya duṣpūreṇā'nalena ca

O Arjuna, Self-knowledge (Brahma-jñāna) becomes covered by this insatiable fire of lust, the eternal enemy of the wise. (3.39)

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानम् उच्यते ।
एतैर् विमोहयत्य् एष ज्ञानम् आवृत्य देहिनम् ॥४०॥
indriyāṇi mano buddhir asyā'dhiṣṭhānam ucyate
etair vimohayaty eṣa jñānam āvṛtya dehinam

The senses, the mind, and the intellect are said to be the seat of lust (Kāma). Kāma — controlling the senses, the mind, and the intellect — deludes a person by veiling Self-knowledge (Jñāna). (3.40)

तस्मात् त्वम् इन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥
tasmāt tvam indriyāṇyādaū niyamya bharata rṣabha
pāpmānaṁ prajahi hy enaṁ jñānavijñāna nāśanam

Therefore, O Arjuna, by controlling the senses first, kill this devil of material desire that destroys Self-knowledge and Self-realization. (3.41)

इन्द्रियाणि पराण्याहर् इन्द्रियेभ्यः परं मनः ।
मनसस् तु परा बुद्धिर् यो बुद्धेः परतस् तु सः ॥४२॥
indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir yo buddheḥ paratas tu saḥ

The senses are said to be superior to the body; the mind is superior to the senses; the intellect is superior to the mind; and Ātmā (Spirit) is superior to the intellect. (See also KaU 3.10, and Gītā 6.07-08) (3.42)

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानम् आत्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

evam buddheḥ param buddhvā samstabhyā'tmānam
ātmanā
jahi śatruṁ mahābāho kāmārupaṁ durāsadam

Thus, knowing the Self (Ātmā) to be superior to the intellect and controlling the mind by the intellect (that is purified by spiritual practices), one must kill this mighty enemy, lust (Kāma), O Arjuna. (See also KaU 3.03-.06) (3.43)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
karmayogo
nāma tṛtīyo'dhyāyaḥ

Thus ends the third chapter named "Path of Karma-yoga"
of the Upaniṣad of the Bhagavadgītā, the scripture of
yoga,

dealing with the science of the Absolute in the
form of the dialogue between
Śrīkṛṣṇa and Arjuna.

अथ चतुर्थोऽध्यायः

CHAPTER 4

ज्ञानकर्मसंन्यासयोगः

PATH OF RENUNCIATION WITH KNOWLEDGE

श्रीभगवानुवाच
इमं विवस्वते योगं प्रोक्तवान् अहम् अव्ययम् ।
विवस्वान् मनवे प्राह मनुर् इक्ष्वाकवेऽब्रवीत् ॥१॥
śrī bhagavān uvāca
imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākave'bravīt
एवं परम्पराप्राप्तम् इमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥२॥
evam paramparā prāptam imaṁ rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ paramtapa
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतद् उत्तमम् ॥३॥
sa evāyaṁ mayā te'dya yogaḥ proktaḥ purātanah
bhakto'si me sakhā ceti rahasyaṁ hyetad uttamam

The Supreme Lord said: I taught this Karma-yoga, the eternal science of right action, to King Vivasvān; Vivasvān taught it to Manu; Manu taught it to Ikṣvāku. Thus, the saintly Kings knew this (Karma-yoga), handed down in succession. After a long time, the science of Karma-yoga was lost from this earth. Today, I have described the same ancient science to you because you are my sincere devotee and friend. Karma-yoga is a supreme secret indeed. (4.01-03)

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथम् एतद् विजानीयां त्वम् आदौ प्रोक्तवान् इति ॥४॥
arjuna uvāca
aparaṁ bhavato janma paraṁ janma vivasvataḥ
katham etad vijānīyāṁ tvam ādau proktavān iti

Arjuna said: You were born later, but King Vivasvān was born in ancient time. How am I to understand that You taught this yoga in the beginning of the creation? (4.04)

श्रीभगवानुवाच
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥
śrī bhagavān uvāca
bahūni me vyatītāni janmāni tava cā'rjuna
tānyaham veda sarvāṇi na tvaṁ vettha paramtapa

The Supreme Lord said: Both you and I have taken many births. I remember them all, O Arjuna, but you do not remember. (4.05)

अजोऽपि सन्न अव्ययात्मा भूतानाम् ईश्वरोऽपि सन् ।
प्रकृतिं स्वाम् अधिष्ठाय संभवाम्यात्ममायया ॥६॥
ajo'pi sann avyayātmā bhūtānām īśvaro'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma māyayā

Though I am eternal, immutable, and the Lord of all beings, yet I manifest myself by controlling My own material Nature, using My divine potential energy (Yoga-māyā). (See also 10.14) (4.06)

यदा यदा हि धर्मस्य ग्लानिर् भवति भारत ।
अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥
yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadā'tmānaṁ sṛjāmy aham
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥
paritrāṇāya sādhūnām vināśāya ca duṣkṛtām
dharma saṁsthāpanārthāya sambhavāmi yuge yuge

Whenever there is a decline of Dharma (Righteousness) and a predominance of Adharma (Unrighteousness), O Arjuna, then I manifest Myself. I appear from time to time for protecting the good, for transforming the wicked, and for establishing world order (Dharma). (See also TR 1.120.03-04) (4.07-08)

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति माम् एति सोऽर्जुन ॥९॥
janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punarjanma naiti mām eti so'rjuna

One who truly understands My transcendental appearance and activities (of creation, maintenance, and dissolution), attains My supreme abode and is not born again after leaving this body, O Arjuna. (4.09)

वीतरागभयक्रोधा मन्मया माम् उपाश्रिताः ।
 बहवो ज्ञानतपसा पूता मद्रावम् आगताः ॥१०॥
 vīta rāga bhaya krodhā manmayā mām upāśritāḥ
 bahavo jñāna tapasā pūtā mad bhāvam āgatāḥ

Many have become free from attachment, fear, anger, and attained salvation (Mukti) by taking refuge in Me, becoming fully absorbed in My thoughts, and becoming purified by the fire of Self-knowledge. (4.10)

ये यथा मां प्रपद्यन्ते तांस् तथैव भजाम्यहम् ।
 मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥
 ye yathā mām prapadyante tāns tathaiva bhajāmy
 aham
 mama vartmā'nuvartante manuṣyāḥ pārtha sarvaśaḥ

With whatever motive people worship Me, I fulfill their desires accordingly. People worship Me with different motives. (4.11)

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
 क्षिप्रं हि मानुषे लोके सिद्धिर् भवति कर्मजा ॥१२॥
 kāṅkṣantaḥ karmaṇāṁ siddhiṁ yajanta iha devatāḥ
 kṣipraṁ hi mānuṣe loke siddhir bhavati karmajā

Those who long for success in their work here on earth worship the celestial controllers (Devas). Success in work comes quickly in this human world. (4.12)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
 तस्य कर्तारम् अपि मां विद्ध्य अकर्तारम् अव्ययम् ॥१३॥
 cāturvarṇyam mayā sṛṣṭaṁ guṇakarma vibhāgaśaḥ
 tasya kartāram api mām viddhy akartāram avyayam

The four divisions of human society — based on aptitude and vocation — were created by Me. Though I am the author of this system of division of labor, one should know that I do nothing (directly), and I am eternal. (See also 18.41) (4.13)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
 इति मां योऽभिजानाति कर्मभिर न स बध्यते ॥१४॥
 na mām karmāṇi limpanti na me karmaphale sprhā
 iti mām yo'bhijānāti karmabhir na sa badhyate

Work or Karma does not bind Me because I have no desire for the fruits of work. One who fully understands and practices this truth is also not bound by Karma. (4.14)

एवं ज्ञात्वा कृतं कर्म पूर्वैर् अपि मुमुक्षुभिः ।
 कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥
 evaṁ jñātvā kṛtaṁ karma pūrvair api mumukṣubhiḥ
 kuru karmai'va tasmāt tvaṁ pūrvaiḥ pūrvataram kṛtam

The ancient seekers of liberation also performed their duties with this understanding. Therefore, you should do your duty as the ancients did. (4.15)

किं कर्म किम् अकर्मैति कवयोऽप्य् अत्र मोहिताः ।
 तत् ते कर्म प्रवक्ष्यामि यज् ज्ञात्वा मोक्षयसेऽशुभात् ॥१६॥
 kiṁ karma kiṁ akarmeti kavayo'pya atra mohitāḥ
 tat te karma pravakṣyāmi yaj jñātvā mokṣayase'śubhāt

Even the wise are confused about what is action and what is inaction. Therefore, I shall clearly explain what is action, knowing that one shall be liberated from the evil of birth and death. (4.16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥
 karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca
 vikarmaṇaḥ
 akarmanāś ca boddhavyaṁ gahanā karmaṇo gatiḥ

The true nature of action is very difficult to understand. Therefore, one should know the nature of attached action, the nature of detached action, and also the nature of forbidden action. (4.17)

कर्मण्य् अकर्म यः पश्येद् अकर्मणि च कर्म यः ।
 स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmaṇy akarma yaḥ paśyed akarmani ca karma yaḥ
 sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

One who sees inaction in action and action in inaction, is a wise person. Such a person is a yogī and has accomplished everything. (See also 3.05, 3.27, 5.08 and 13.29) (4.18)

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 ज्ञानाग्निदग्धकर्माणं तम् आहुः पण्डितं बुधाः ॥१९॥
 yasya sarve samārambhāḥ kāmasaṅkalpa varjitāḥ
 jñānāgni dagdha karmāṇaṁ tam āhuḥ paṇḍitaṁ
 budhāḥ

One whose desires have become selfless by being roasted in the fire of Self-knowledge is called a sage by the wise. (4.19)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
 कर्मण्य् अभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०॥
 tyaktvā karmaphalāsaṅgaṁ nityatṛpto nirāśrayaḥ
 karmaṇy abhipravṛtto'pi naiva kiñcita karoti saḥ

One who has abandoned selfish attachment to the fruits of work and remains ever content and dependent on no one but God, such a person — though engaged in activity — does nothing at all, and incurs no Kārmic reaction. (4.20)

निराशीर यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शरीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥२१॥
nirāśīr yatacittātmā tyakta sarva parigrahaḥ
śārīraṁ kevalaṁ karma kurvan nāpnoti kilbiṣam

One who is free from desires, whose mind and senses are under control, and who has renounced all proprietorship, does not incur sin — the Kārmic reaction — by doing bodily action. (4.21)

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धाव् असिद्धौ च कृत्वापि न निबध्यते ॥२२॥
yadṛcchā lābha saṁtuṣṭo dvandvātīto vimatsarah
samaḥ siddhāv asiddhau ca kṛtvāpi na nibadhyate

Content with whatever gain comes naturally by His will, unaffected by pairs of opposites, free from envy, undisturbed by success and failure, although engaged in work — such a Karma-yogī is not bound by Karma. (4.22)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥
gatasaṅgasya muktasya jñānāvasthita cetasaḥ
yajñāyā'carataḥ karma samagraṁ pravilīyate

All Karmic bonds of a philanthropic person (Karma-yogi) — who is free from attachment, whose mind is fixed in Self-knowledge, and who does work as a service to the Lord — dissolves away. (4.23)

ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥
brahmā'rpaṇaṁ brahma havir brahmāgnau brahmaṇā
hutam
brahmaiva tena gantavyaṁ brahmakarma samādhinā

Eternal Being (Brahma) is the oblation. Brahma is the clarified butter. The oblation is poured by Brahma into the fire of Brahma. Brahma shall be realized by one who considers everything as (a manifestation or) an act of Brahma. (Also see 9.16) (4.24)

दैवम् एवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नाव् अपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥
daivam evā 'pare yajñam yoginaḥ paryupāsate
brahmāgnāv apare yajñam yajñenai'vo'pajuhvati

Some yogis perform the service of worship to celestial controllers (Devas), while others offer sacrifice itself as offering in the fire of the Eternal Being (Brahma) by performing the sacrifice of Self-knowledge. (4.25)

श्रोत्रादीनीन्द्रियाण्य् अन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयान् अन्ये इन्द्रियाग्निषु जुह्वति ॥२६॥

śrotrādīnī'ndriyāṇy anye saṁyamāgniṣu juhvati
śabdādīn viṣayān anye indriyāgniṣu juhvati

Some offer their hearing and other senses as sacrifice in the fires of restraint, others offer sound and other objects of the senses (as sacrifice) in the fires of the senses. (4.26)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥
sarvāṇī'ndriya karmāṇi prāṇakarmāṇi cāpare
ātmasaṁyama yogāgnau juhvati jñānadīpite

Others offer all the functions of the senses, and the functions of the five bioimpulses (Prāṇa, life forces) as sacrifice in the fire of self-restraint that is kindled by Self-knowledge. (4.27)

द्रव्ययज्ञास् तपोयज्ञा योगयज्ञास् तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥
dravyayajñās tapoyajñās yogayajñās tathāpare
svādhyāya jñānayajñāśca yatayaḥ saṁśita vratāḥ

Others offer their wealth, their austerity, and their practice of yoga as sacrifice, while the ascetics with strict vows offer their study of scriptures and knowledge as sacrifice. (4.28)

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥
apāne juhvati prāṇaṁ prāṇe'pānaṁ tathāpare
prāṇāpāna gati ruddhvā prāṇāyāma parāyaṇāḥ

Those who engage in yogic practices reach the breathless state of trance (Samādhi) by offering inhalation into exhalation and exhalation into inhalation as a sacrifice (by using short breathing Kriyā techniques). (4.29)

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati
sarve'pyete yajñavidō yajñakṣapita kalmaṣāḥ

Others restrict their diet and offer their inhalations as sacrifice into their inhalations. All these people are the knowers of sacrifice and are purified by their sacrifice. (4.30)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्य् अयज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥
yajñāśiṣṭāmṛta bhujo yānti brahma sanātanam
nāyaṁ loko'sty ayajñasya kuto'nyaḥ kurusattama

Those who perform selfless service (Sevā, Yajña) obtain the nectar of Self-knowledge as a result of their sacrifice and attain the Eternal Being (Brahma). O Arjuna, if even this world is not a happy place for the non-sacrificer, how can the other world be? (See also 4.38, and 5.06). (4.31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥३२॥
evam bahuvidhā yajñā vitatā brahmaṇo mukhe
karmajān viddhi tān sarvān evam jñātvā vimokṣyase

Many types of spiritual disciplines are described in the Vedas. Know them all to be born from Karma or the action of body, mind, and senses. Knowing this, you shall attain salvation (Mokṣa, Nirvāṇa). (See also 3.14) (4.32)

श्रेयान् द्रव्यमयाद् यज्ञाज् ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥
śreyān dravyamayād yajñāj jñānayajñah paramtapa
sarvaṁ karmā'khilam pārtha jñāne parisamāpyate

The knowledge sacrifice is superior to any material sacrifice, O Arjuna, because all actions in their entirety culminate in knowledge. (4.33)

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस् तत्त्वदर्शिनः ॥३४॥
tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva darśinaḥ

Acquire this transcendental knowledge from a Self-realized person by humble reverence, by sincere inquiry, and by service. The wise ones who have realized the Truth will teach you. (4.34)

यज् ज्ञात्वा न पुनर् मोहम् एवं यास्यसि पाण्डव ।
येन भूतान्य् अशेषेण द्रक्ष्यस्य् आत्मन्य् अथो मयि ॥३५॥
yaj jñātvā na punar moham evam yāsyasi pāṇḍava
yena bhūtāny aśeṣeṇa draṁsyasy ātmany atho mayi

After knowing the transcendental science, O Arjuna, you shall not again become deluded like this. With this knowledge you shall see the entire creation within your own Self, and thus within Me. (See also 6.29, 6.30, 11.07, 11.13) (4.35)

अपि चेद् असि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥३६॥
api ced asi pāpebhyaḥ sarvebhyaḥ pāpakṛttamaḥ
sarvaṁ jñāna plavenai'va vṛjinaṁ saṁtariṣyasi

Even if one is the most sinful of all sinners, one shall yet cross over the ocean of sin by the raft of Self-knowledge (Brahma-jñāna) alone. (4.36)

यथैधांसि समिद्धोऽग्निर् भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥३७॥
yathai'dhāṁsi samiddho'gnir bhasmasāt kurute'rjuna
jñānāgniḥ sarva karmāṇi bhasmasāt kurute tathā

As the blazing fire reduces wood to ashes, similarly, the fire of Self-knowledge (Brahma-jñāna) reduces all bonds of Karma to ashes, O Arjuna. (4.37)

न हि ज्ञानेन सदृशं पवित्रम् इह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥
na hi jñānena sadṛśam pavitram iha vidyate
tat svayaṁ yogasamsiddhaḥ kālenā'tmani vindati

Verily, there is no purifier in this world like Jñāna, the true knowledge of the Supreme Being (Para-Brahma). One who becomes purified by Karma-yoga discovers this knowledge within, naturally, in course of time. (See also 4.31, and 5.06, 18.78). (4.38)

श्रद्धावाँल् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥३९॥
śraddhāvāṁl labhate jñānaṁ tatparaḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇā'dhigacchati

One who has faith and is sincere in yogic practices and has control over the senses, gains this transcendental knowledge. Having gained this knowledge, one at once attains supreme peace. (4.39)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥
ajñaścā'shraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ

The irrational, the faithless, and the disbeliever (atheist) perish. There is neither this world nor the world beyond nor happiness for the disbeliever. (4.40)

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥
yogasamnyastakarmāṇaṁ jñānasamchinnasamśayam
ātmavantaṁ na karmāṇi nibadhnanti dhananjaya

Work (Karma) does not bind a person who has renounced work by renouncing the fruits of work through Karma-yoga and whose doubts (about the Self) are completely destroyed by Viveka, the application of Self-knowledge, O Arjuna. (4.41)

तस्माद् अज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वेन संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥४२॥
tasmād ajñānasambhūtaṁ hṛtsthaṁ jñānāsinā'tmanaḥ
chittvainaṁ saṁśayam yogaṁ ātiṣṭho'ttiṣṭha bhārata

Therefore, cut the ignorance-born doubt (about the Supreme Being) abiding in your mind by the sword of Self-knowledge, resort to Karma-yoga, and get up for the war, O Arjuna. (4.42)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogasāstre śrīkṛṣṇārjuna saṁvāde
Jñānakarmasannyāsayogo
nāma caturtho'dhyāyaḥ

Thus ends the fourth chapter named “Path of Renunciation with Knowledge” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Kṛṣṇa and Arjuna.

अथ पञ्चमोऽध्यायः

CHAPTER 5

कर्मसंन्यासयोगः

PATH OF RENUNCIATION

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर् योगं च शंससि ।

यच्छ्रेय एतयोर् एकं तन् मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvāca

saṁnyāsaṁ karmanāṁ kṛṣṇa punar yogaṁ ca
śaṁsasi

yac chreya etayor ekaṁ tan me brūhi suniścitaṁ

Arjuna said: O Kṛṣṇa, You praise transcendental knowledge (Sāṁkhya, Karma-saṁnyāsa) and also performance of selfless service (Karma-yoga). Tell me, definitely, which one is the better of the two? (See also 5.05) (5.01)

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकराव उभौ ।

तयोस् तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥२॥

śrī bhagavān uvāca

saṁnyāsaḥ karmayogaś ca niḥśreyasakarāv ubhau
tayos tu karmasannyāsāt karmayogo viśiṣyate

The Supreme Lord said: The path of Self-knowledge (Karma-saṁnyāsa) and the path of selfless service (Karma-yoga, Sevā) both lead to the supreme goal. But, of the two, Karma-yoga is superior to Karma-saṁnyāsa. (5.02)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥३॥

jñeyaḥ sa nitya saṁnyāsī yo na dveṣṭi na kāṅkṣati
nirdvandvo hi mahābāho sukhaṁ bandhāt
pramucyate

A person should be considered a true Saṁnyāsī (Renunciant) who neither likes nor dislikes. One is easily liberated from Kārmic bondage by becoming free from the pairs of opposites, O Arjuna. (5.03)

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकम् अप्य् आस्थितः सम्यग् उभयोर् विन्दते फलम् ॥४॥

sāṁkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag ubhayor vindate phalam

The ignorant — not the wise — consider the path of Self-knowledge (Karma-saṁnyāsa) and the path of selfless service (Karma-yoga) as different from each other. The person who has truly mastered one gets the benefits of both. (5.04)

यत् सांख्यैः प्राप्यते स्थानं तद् योगैर् अपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

yat sāṁkhyaiḥ prāpyate sthānaṁ tad yogair api
gamyate

ekaṁ sāṁkhyam ca yogaṁ ca yaḥ paśyati sa paśyati

Whatever goal a renunciant (Saṁnyāsī) reaches, a Karma-yogī also reaches. Therefore, one who sees the path of renunciation and the path of unselfish work as the same, really sees. (See also 6.01 and 6.02) (5.05)

संन्यासस् तु महाबाहो दुःखम् आप्तुम् अयोगतः ।

योगयुक्तो मुनिर् ब्रह्म नचिरेणाधिगच्छति ॥६॥

saṁnyāsaḥ tu mahābāho duḥkham āptum ayogataḥ
yogayukto munir brahma nacireṇā'dhigacchati

But true renunciation (Saṁnyāsa), O Arjuna, is difficult to attain without Karma-yoga. A sage equipped with Karma-yoga quickly attains Brahma. (See also 4.31, and 4.38) (5.06)

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन् अपि न लिप्यते ॥७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ
sarvabhūtātma bhūtātma kurvann api na lipyate

A Karma-yogī whose mind is pure, whose mind and senses are under control, and who sees one and the same Eternal Being (Brahma) in all beings, is not bound by Karma though engaged in work. (5.07)

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्मृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥८॥

प्रलपन् विसृजन् गृह्णन् उन्मिषन् निमिषन् अपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्ति इति धारयन् ॥९॥

naiva kiñcit karomīti yukto manyeta tattvavit
paśyaṁ śṛṇvan sprśaṁ jighraṇn āśnan gacchan
svapaṁ śvasan

pralapan visṛjan grhṇann unmiṣan nimiṣann api
indriyāṇi'ndriyārtheṣu vartanta iti dhārayan

The wise (or Saṁnyāsī) who know the truth think: “I do nothing at all”. In seeing, hearing, touching, smelling, eating, walking, sleeping, breathing, speaking, giving,

taking, as well as opening and closing the eyes, a Sainnyāsī believes that only the senses are operating upon their objects. (See also 3.27, 13.29, and 14.19) (5.08-09)

ब्रह्मण्य् आधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रम् इवाम्भसा ॥१०॥
brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti
yah
lipyate na sa pāpena padma patram ivāmbhasā

One who does all work as an offering to the Lord — abandoning selfish attachment to the results — remains untouched by Kārmic reaction or sin, just as a lotus leaf never gets wet by water. (5.10)

कायेन मनसा बुद्ध्या केवलैर् इन्द्रियैर् अपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥
kāyena manasā buddhyā kevalair indriyair api
yoginaḥ karma kurvanti saṅgaṁ
tyaktvā'tmaśuddhaye

The Karma-yogīs perform action — without selfish attachment — with their body, mind, intellect, and senses only for the sake of self-purification. (5.11)

युक्तः कर्मफलं त्यक्त्वा शान्तिम् आप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
yuktaḥ karmaphalaṁ tyaktvā śāntim āpnoti
naiṣṭhikīm
ayuktaḥ kāmakāreṇa phale sakto nibadhyate

A Karma-yogī attains Supreme Bliss by abandoning attachment to the fruits of work, while others who are attached to the fruits of work become bound by selfish work. (5.12)

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥१३॥
sarvakarmāṇi manasā saṁnyasyā'ste sukhaṁ vaśī
navadvāre pure dehī naiva kurvan na kārayan

A person who has completely renounced the fruits of all work, dwells happily in the City of Nine Gates, neither performing nor directing action. (5.13)

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस् तु प्रवर्तते ॥१४॥
na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
na karmaphala saṁyogaṁ svabhāvas tu pravartate

The Lord neither creates the urge for action nor the feeling of doership nor the attachment to the results of action in people. All these are done by the powers (Guṇas) of Nature. (5.14)

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥
nādatte kasyacit pāpaṁ na caiva sukṛtaṁ vibhuḥ
ajñānenā'vṛtaṁ jñānaṁ tena muhyanti jantavaḥ

The Lord does not take responsibility for the good or evil deeds of anybody. Self-knowledge becomes covered by the veil of ignorance; thereby people become deluded (and do evil deeds). (5.15)

ज्ञानेन तु तद् अज्ञानं येषां नाशितम् आत्मनः ।
तेषाम् आदित्यवज् ज्ञानं प्रकाशयति तत् परम् ॥१६॥
jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ
teṣāṁ ādityavaj jñānaṁ prakāśayati tat param

Transcendental knowledge destroys the ignorance of the Self and reveals the Supreme, just as the sun reveals the beauty of objects of the world. (5.16)

तद्बुद्ध्यस् तदात्मानस् तन्निष्ठास् तत्परायणाः ।
गच्छन्त्य् अपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥
tadbuddhyas tadātmānas tanniṣṭhās tatparāyaṇāḥ
gacchanty apunarāvṛttiṁ jñānanirdhūtakalmaṣāḥ

Persons whose mind and intellect are totally merged in Eternal Being (Brahma), who are firmly devoted to Brahma, who have Brahma as their supreme goal and sole refuge, and whose impurities are destroyed by the knowledge of Brahma, do not take birth again. (5.17)

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥
vidyāvinayasampanne brāhmaṇe gavi hastini
śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ

An enlightened person (by perceiving the Lord in all) looks at a learned and humble Brāhmaṇa, an outcast, even a cow, an elephant, or a dog with an equal eye. (See also 6.29) (5.18)

इहैव तैर् जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥
ihaiva tair jitaḥ sargo yeṣāṁ sāmye sthitaṁ manaḥ
nirdoṣaṁ hi samaṁ brahma tasmād brahmaṇi te sthitaḥ

Everything has been accomplished in this very life by the one whose mind is set in equality. Such a person has realized the Eternal Being (Brahma) because the Eternal Being is flawless and impartial. (See also 18.55, and ChU 2.23.01) (5.19)

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिर् असंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya
cā'priyam
sthirabuddhir asaṁmūḍho brahmavid brahmaṇi
sthitah

One who neither rejoices on obtaining what is pleasant nor grieves on obtaining the unpleasant, who has a steady mind, who is undeluded, and who is a knower of Eternal Being (Brahma) — such a person eternally abides with Brahma. (5.20)

बाह्यस्पर्शेष्व असक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखम् अक्षयम् अश्नुते ॥२१॥
bāhyasparśeṣv asaktātmā vindatyā'tmani yat
sukham
sa brahmayoga yuktātmā sukham akṣayam aśnute

Such a person who is in union with the Eternal Being (Brahma) becomes unattached to external sensual pleasures by discovering the joy of the Self through contemplation and enjoys transcendental bliss. (5.21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥
ye hi saṁsparśajā bhogā duḥkhaḥyonaya eva te
ādy anta vantaḥ kaunteya na teṣu ramate budhaḥ

Sensual pleasures are, in fact, the source of misery and have a beginning and an end. Therefore, the wise, O Arjuna, do not rejoice in sensual pleasures. (See also 18.38) (5.22)

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥२३॥
śaknotī'haiva yaḥ soḍhum prāk śarīra vimokṣaṇāt
kāmakrodhodbhavaṁ vegam sa yuktaḥ sa sukhī
naraḥ

One who is able to withstand the impulses of lust and anger before death is a yogī and a happy person. (5.23)

योऽन्तः सुखोऽन्तरारामस्य तथान्तर ज्योतिर् एव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥
yo'ntaḥ sukho'ntarārāmas tathā'ntarjyotir eva yaḥ
sa yogī brahmanirvāṇam brahmabhūto'dhigacchati

One who finds happiness with the Eternal Being (Brahma), who rejoices Brahma within, and who is illuminated by Self-knowledge — such a yogī attains Brahma-nirvāṇa and goes to the Supreme Being (Para-Brahma). (5.24)

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥
labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ

chinnadvaidhā yatātmānaḥ sarvabhūtahite ratāḥ

Seers whose sins (or imperfections) are destroyed, whose doubts have been dispelled by Self-knowledge (Jñāna), whose minds are disciplined, and who are engaged in the welfare of all beings, attain the Supreme Being (Para-Brahma). (5.25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥
kāma krodha viyuktānām yatīnām yatacetasām
abhito brahmanirvāṇam vartate viditā'tmanām

They who are free from lust and anger, who have subdued the mind and senses, and who have known the Self, easily attain Brahma-nirvāṇa. (5.26)

स्पर्शान् कृत्वा बहिर् बाह्यांश् चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
sparśān kṛtvā bahir bāhyāṁś cakṣuś cai'vā'ntre
bhruvoḥ
prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau
yateन्द्रियमनोबुद्धिर् मुनिर् मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥
yatendriya manobuddhir munir mokṣa parāyaṇaḥ
vigatecchā bhaya krodho yaḥ sadā mukta eva saḥ

A sage is, in truth, liberated by renouncing all sense enjoyments, fixing the eyes and the mind (at an imaginary black dot) between the eye brows, equalizing the breath moving through the nostrils (by Kriyā techniques), keeping the senses, mind, and intellect under control, having salvation (Mukti) as the prime goal, and becoming free from lust, anger, and fear. (5.27-28)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिम् ऋच्छति ॥२९॥
bhoktāraṁ yajñatapasāṁ sarvaloka maheśvaram
suhṛdaṁ sarvabhūtānām jñātvā mām śāntim ṛcchati

My devotee attains peace by knowing Me (or Kṛṣṇa, the Supreme Being (Para-Brahma)) as the enjoyer of sacrifices and austerities, as the great Lord of all the universe, and the friend of all beings. (5.29)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
karmasaṁnyāsayogo
nāma pañcamo'dhyāyaḥ

Thus ends the fifth chapter named “Path of Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,
dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ षष्ठोऽध्यायः

CHAPTER 6

आत्मसंयमयोगः

PATH OF MEDITATION

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर् न चाक्रियः ॥१॥

śrī bhagavān uvāca

anāśritaḥ karma phalaṁ kāryaṁ karma karoti yaḥ

sa saṁnyāsī ca yogī ca na niragnir na cākriyaḥ

The Supreme Lord said: One who performs the prescribed duty without seeking its fruit (for personal enjoyment) is a renunciant (Saṁnyāsī) and a Karma-yogī. One does not become Saṁnyāsī merely by not lighting the fire, and one does not become a yogī merely by abstaining from work. (6.01)

यं संन्यासम् इति प्राहुर् योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

yaṁ saṁnyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava

na hy asaṁnyasta saṁkalpo yogī bhavati kaścana

O Arjuna, what they call renunciation (Saṁnyāsa) is also known as Karma-yoga. No one becomes a Karma-yogī who has not renounced the selfish motive behind an action. (See also 5.01, 5.05, 6.01, and 18.02) (6.02)

आरुरुक्षोर् मुनेर् योगं कर्म कारणम् उच्यते ।

योगारूढस्य तस्यैव शमः कारणम् उच्यते ॥३॥

āruruṣṭor muner yogaṁ karma kāraṇam ucyate

yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate

yadā hi nendriyārtheṣu n karmasv anuṣajjate

sarvasaṁkalpa saṁnyāsī yogārūḍhas tadocyate ॥४॥

yadā hi nendriyārtheṣu na karmasv anuṣajjate sarvasaṁkalpa saṁnyāsī yogārūḍhas tadocyate

For the wise who seek to attain yoga (of meditation, or the equanimity of mind), Karma-yoga is said to be the means. For the one who has attained yoga, equanimity becomes the means (of Self-realization). A person is said to have attained yogic perfection when he or she has no desire for sensual pleasures or attachment to the fruits of work and has renounced all personal selfish motives. (6.03-04)

उद्धरेद् आत्मनात्मानं नात्मानम् अवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुर आत्मैव रिपुर आत्मनः ॥५॥

uddhared ātmanā'tmānaṁ nā'tmānam avasādayet

ātmaiva hyā tmano bandhur ātmaiva ripur ātmanaḥ

बन्धुर आत्मात्मनस् तस्य येनात्मैवात्मना जितः ।

अनात्मनस् तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhur ātmā'tmanas tasya yena'tmai'vā'tmanā jitaḥ

anā'tmanas tu śatrutve varteta'tmai'va śatruvat

One must elevate — and not degrade — oneself by one's own mind. The mind alone is one's friend as well as one's enemy. The mind is the friend of those who have control over it, and the mind acts like an enemy for those who do not control it. (6.05-06)

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanaḥ praśāntasya paramātmā samāhitaḥ

śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh

One who has control over the lower self — the mind and senses — is tranquil in heat and cold, in pleasure and pain, and in honor and dishonor, and remains ever steadfast with the supreme Self. (6.07)

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

jñāna vijñāna tṛptātmā kūṭastho vijitendriyaḥ

yukta ity ucyate yogī sama loṣṭāśma kāñcanaḥ

A person is called yogī who has both Self-knowledge and Self-realization, who is tranquil, who has control over the mind and senses, and to whom a clod, a stone, and gold are the same. (6.08)

सुहृन्मित्रार्युदासीन-मध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर् विशिष्यते ॥९॥

suhṛn mitrār yudāsīna-madhyastha dveṣya bandhuṣu

sādhuṣv api ca pāpeṣu samabuddhir viśiṣyate

A person is considered superior who is impartial toward companions, friends, enemies, neutrals, arbiters, haters, relatives, saints, and sinners. (6.09)

योगी युञ्जीत सततम् आत्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीर् अपरिग्रहः ॥१०॥

yogī yuñjīta satatam ātmānaṁ rahasi sthitaḥ

ekākī yatacittātmā nirāśīr aparigrahaḥ

A yogī, seated in solitude and alone, should constantly try to contemplate the Supreme Being after bringing the mind and senses under control and becoming free from desires and proprietorship. (6.10)

शुचौ देशे प्रतिष्ठाप्य स्थिरम् आसनम् आत्मनः ।
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥
 śucau deśe pratiṣṭhāpya sthiram āsanam ātmanah
 nā'tyucchritam nā'tinīcam cailājina kuśottaram
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥१२॥
 tatrai'kāgram manaḥ kṛtvā yatacittendriyakriyaḥ
 upaviśyā'sane yuñjyād yogam ātmaviśuddhaye

One should sit on his or her own firm seat that is neither too high nor too low, covered with sacred Kuśa grass, a deerskin, and a cloth, one over the other, in a clean spot. Sitting there (in a comfortable position) and concentrating the mind on God, controlling the thoughts and the activities of the senses, one should practice meditation for self-purification. (6.11-12)

समं कायशिरोग्रीवं धारयन् अचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥
 samam kāyaśirogrīvaṁ dhārayann acalam sthiraḥ
 samprekṣya nāsikāgram svaṁ diśaś cā'navalokayan
 प्रशान्तात्मा विगतभीर् ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥
 praśāntātmā vigatabhīr brahmacārivrate sthitaḥ
 manaḥ saṁyamya maccitto yukta āsita matparaḥ

One should sit by holding the waist, spine, chest, neck, and head erect, motionless and steady; fix the eyes and the mind steadily on the tip (or front) of the nose without looking around; make your mind serene and fearless, practice celibacy; have the mind under control, think of Me, and have Me as the supreme goal. (See also 4.29, 5.27, 8.10, and 8.12) (6.13-14)

युञ्जन् एवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थाम् अधिगच्छति ॥१५॥
 yuñjann evaṁ sadā'tmānaṁ yogī niyatamānasaḥ
 śāntim nirvāṇaparamāṁ matsaṁsthām adhi-gacchati

Thus, by always practicing to keep the mind fixed on Me, the yogī whose mind is subdued attains peace of Brahmanirvāṇa and comes to Me. (6.15)

नात्यश्नतस् तु योगोऽस्ति न चैकान्तम् अनश्नतः ।
 न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥
 nā'tyaśnatas tu yogo'sti na cai'kāntam anaśnataḥ
 na cāti svapnaśīlasya jāgrato nai'va ca'rjuna

This yoga is not possible, O Arjuna, for one who eats too much or who does not eat at all, who sleeps too much or who keeps awake. (6.16)

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

yuktāhāra vihārasya yuktaceṣṭasya karmasu
 yukta svapnāvabodhasya yogo bhavati duḥkhahā

But for the one who is moderate in eating, recreation, working, sleeping, and waking, the yoga of meditation destroys all sorrow. (6.17)

यदा विनियतं चित्तम् आत्मन्य एवावतिष्ठते ।
 निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥
 yadā viniyataṁ cittam ātmany evā'vatiṣṭhate
 niḥspṛhaḥ sarvakāmebhyo yukta ity ucyate tadā

A person is said to have achieved yoga, union with the Eternal Being (Brahma), when the perfectly disciplined mind becomes free from all desires and completely united with Brahma in Samādhi (Trance). (6.18)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगम् आत्मनः ॥१९॥
 yathā dīpo nivātastho ne'ṅgate so'pamā smṛtā
 yogino yatacittasya yuñjato yogam ātmanah

A lamp in a spot sheltered (by the Eternal Being) from the wind (of desires) does not flicker; this simile is used for the subdued mind of a yogī practicing meditation on the Eternal Being (Brahma). (6.19)

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन् आत्मनि तुष्यति ॥२०॥
 yatro'paramate cittam niruddhaṁ yogasevayā
 yatra cai'vā'tmānā'tmānaṁ paśyann ātmani tuṣyati
 When the mind disciplined by the practice of meditation becomes steady, one becomes content with the Eternal Being (Brahma) by beholding Him with purified intellect. (6.20)

सुखम् आत्यन्तिकं यत् तद् बुद्धिग्राह्यम् अतीन्द्रियम् ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
 sukham ātyantikaṁ yat tad buddhigrāhyam
 atīndriyam
 veti yatra na cai'vā'yaṁ sthitaś calati tattvataḥ

One feels infinite bliss that is perceivable only through the intellect and is beyond the reach of the senses. After realizing the Eternal Being (Brahma), one is never separated from Absolute Reality. (See also KaU 3.12) (6.21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

yaṁ labdhvā ca'param lābhaṁ manyate nā'dhikaṁ
 tataḥ
 yasmin sthito na duḥkhena guruṇā'pi vicālyate

After Self-realization (SR), one does not regard any other gain superior to SR. Established in SR, one is not moved even by the greatest calamity. (6.22)

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥
tam vidyād duḥkhasamyoga-viyogaṁ
yogasamjñitam
sa niścayena yuktavyo yogo'nirviṇṇacetasā

The state of severance from union with sorrow is called yoga. This yoga should be practiced with firm determination and without any mental reservation. (6.23)

संकल्पप्रभवान् कामांस् त्यक्त्वा सर्वान् अशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥
saṅkalpa prabhavān kāmāns tyaktvā sarvān
aśeṣataḥ
manasai've'ndriya grāmaṁ viniyamya samantataḥ
शनैः शनैर् उपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिद् अपि चिन्तयेत् ॥२५॥
śanaiḥ śanair uparamed buddhyā dhṛti-grhītayā
ātmasamsthāṁ manaḥ kṛtvā na kiñcid api cintayet

One gradually attains tranquillity of mind by totally abandoning all selfish desires, completely restraining the senses by the intellect, and keeping the mind fully absorbed in the Eternal Being (Brahma) by means of a well-trained and purified intellect and thinking of nothing else. (6.24-25)

यतो यतो निश्चरति मनश्चञ्चलम् अस्थिरम् ।
ततस् ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥२६॥
yato yato niścaraṭi manaś cañcalam asthiram
tatas tato niyamyai'tad ātmany eva vaśaṁ nayet

Wherever this restless and unsteady mind wanders during meditation, one should (gently) bring it back to the reflection of Lord Kṛṣṇa, the Supreme Personality of Godhead. (6.26)

प्रशान्तमनसं ह्येनं योगिनं सुखम् उत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतम् अकल्मषम् ॥२७॥
praśāntamanasaṁ hyenaṁ yoginaṁ sukham
uttamam
upaiti śānta rajasāṁ brahma bhūtam akalmaṣam

Supreme bliss comes to a Self-realized yogī whose mind is tranquil, whose desires are under control, and who is free from sin (or faults). (6.27)

युञ्जन् एवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखम् अश्नुते ॥२८॥
yuñjann evaṁ sadā'tmānaṁ yogī vigata kalmaṣaḥ

sukhena brahma saṁsparśam atyantam sukham
aśnute

Such a sinless yogī, who constantly engages his or her mind and intellect with the Eternal Being (Brahma), easily enjoys the infinite bliss of contact with Brahma. (6.28)

सर्वभूतस्थम् आत्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥
sarvabhūta-stham ātmānaṁ sarvabhūtāni cā'tmani
īkṣate yogayuktātmā sarvatra samadarśanaḥ

Because of perceiving the omnipresent Eternal Being (Brahma) abiding in all beings and all beings abiding in the Eternal Being, a yogī who is in union with the Eternal Being sees every being with an equal eye. (See also 4.35, 5.18) (6.29)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥
yo mām paśyati sarvatra sarvaṁ ca mayi paśyati
tsyā'haṁ na praṇaśyāmi sa ca me na praṇaśyati

Those who perceive Me in everything and behold everything in Me, are not separated from Me, and I am not separated from them. (6.30)

सर्वभूतस्थितं यो मां भजत्य् एकत्वम् आस्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥
sarvabhūta sthitaṁ yo mām bhajaty ekatvam
āsthitaḥ
sarvathā vartamāno'pi sa yogī mayi vartate

The non-dualists, who adore Me as abiding in all beings, abide in Me irrespective of their mode of living. (6.31)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥
ātmaupamyena sarvatra samaṁ paśyati yo'rjuna
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

The best yogī is one who regards every being like oneself and who can feel the pain and pleasures of others as one's own, O Arjuna. (6.32)

अर्जुन उवाच
योऽयं योगस् त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥३३॥
arjuna uvāca
yo'yaṁ yogas tvayā proktaḥ sāmyena madhusūdana
etasyā'haṁ na paśyāmi cañcalatvāt sthitiṁ sthīrām
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोर् इव सुदुष्करम् ॥३४॥
cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham

tasyā'haṁ nigrāhaṁ manye vāyor iva suduṣkaram

Arjuna said: O Kṛṣṇa, You have said that the yoga of meditation is characterized by equanimity of mind, but due to restlessness of the mind, I do not perceive it as steady. Because the mind, indeed, is very unsteady, turbulent, powerful, and obstinate, O Kṛṣṇa. I think restraining the mind is as difficult as restraining the wind. (6.33-34)

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

śrī bhagavān uvāca

asaṁśayaṁ mahābāho mano durnigrahaṁ calam
abhyāseṇa tu kaunteya vairāgyeṇa ca grhyate

The Supreme Lord said: Undoubtedly, O Arjuna, the mind is restless and difficult to restrain, but it is subdued by constant vigorous spiritual practice with perseverance and by detachment, O Arjuna. (6.35)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुम् उपायतः ॥३६॥
asaṁyatā'tmanā yogo duṣprāpa iti me matiḥ
vaśyā'tmanā tu yatatā śakyo'vāptum upāyataḥ

In My opinion, yoga is difficult for the one whose mind is not subdued. However, yoga is attainable by the person of subdued mind who strives through proper means. (6.36)

अर्जुन उवाच

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥
arjuna uvāca
ayatiḥ śraddhayopeto yogāc calitamānasaḥ
aprāpya yogasaṁsiddhiṁ kām gatiṁ kṛṣṇa gacchati

Arjuna said: What is the destination of the faithful who deviate from the path of meditation and fail to attain yogic perfection due to an unsubdued mind, O Kṛṣṇa? (6.37)

कच्चिन् नोभयविभ्रष्टश्चिन्नाभ्रम् इव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

kaccin no'bhayavibhraṣṭaś chinnābhram iva naśyati
apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathi

Do they not perish like a dispersing cloud, O Kṛṣṇa, having lost both (yoga and Bhoga, the heavenly and worldly pleasures), supportless and bewildered on the path of Self-realization? (6.38)

एतन् मे संशयं कृष्ण छेत्तुम् अर्हस्य् अशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

etan me saṁśayaṁ kṛṣṇa chettum arhasy aśeṣataḥ
tvadanyaḥ saṁśayasyā'sya chettā na hy upapadyate

O Kṛṣṇa, only You are able to completely dispel this doubt of mine because there is none other than You who can dispel such a doubt. (See also 15.15) (6.39)

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस् तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद् दुर्गतिं तात गच्छति ॥४०॥

śrī bhagavān uvāca

pārtha nai've'ha nā'mutra vināśas tasya vidyate
na hi kalyāṇakṛt kaścīd durgatiṁ tāta gacchati

The Supreme Lord said: There is no destruction, O Arjuna, for a yogī either here or hereafter. A transcendentalist is never put to grief, My dear friend. (6.40)

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

prāpya puṇyakṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate

अथवा योगिनाम् एव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यद् ईदृशम् ॥४२॥

athavā yoginām eva kule bhavati dhīmatām
etaddhi durlabhatarām loke janma yad īdṛśam

The unsuccessful yogī is reborn in the house of the pious and prosperous after attaining heaven and living there for many years, or such a yogī is born in a family of enlightened yogis. A birth like this is very difficult, indeed, to obtain in this world. (6.41-42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

tatra taṁ buddhi saṁyogaṁ labhate paurva dehikam
yatate ca tato bhūyaḥ saṁsiddhau kurunandana

There, he or she regains the knowledge acquired in the previous life and strives again to achieve perfection, O Arjuna. (6.43)

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।

जिज्ञासुर् अपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

pūrvābhyāseṇa tenai'va hriyate hy avaśo'pi saḥ
jijñāsuraḥ api yogasya śabdabrahmā'tivartate

The unsuccessful yogī is instinctively carried towards the Eternal Being (Brahma) by virtue of the impressions (Saṁskāra) of yogic practices of previous lives. Even the inquirer of yoga — union with God — surpasses those who perform Vedic rituals. (6.44)

प्रयत्नाद् यतमानस् तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस् ततो याति परां गतिम् ॥४५॥
 prayatnād yatamānas tu yogī saṁśuddhakilbiṣaḥ
 aneka janma saṁsidhas tato yāti parāṁ gatim

The yogī who diligently strives becomes completely free from all sins (or imperfections) after becoming gradually perfect through many incarnations and reaches the Supreme Abode. (6.45)

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश् चाधिको योगी तस्माद् योगी भवार्जुन ॥४६॥
 tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ
 karmibhyaś cādhiko yogī tasmād yogī bhavāṛjuna

The yogī is superior to the ascetics. The yogī is superior to the (Vedic) scholars. The yogī is superior to the ritualists. Therefore, O Arjuna, be a yogī. (6.46)

योगिनाम् अपि सर्वेषां मद्गतेनान्तरात्मना ।
 श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥
 yoginām api sarveṣāṁ madgatenā'ntarātmanā
 śraddhāvān bhajate yo mām sa me yuktatamo mataḥ

I consider the yogī-devotee — who lovingly contemplates Me with supreme faith and whose mind is ever absorbed in Me — to be the best of all the yogis. (See also 12.02 and 18.66) (6.47)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
 brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
 ātmasaṁyamayogo
 nāma ṣaṣṭho'dhyāyaḥ

Thus ends the sixth chapter named “Path of Meditation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,

dealing with the science of the Absolute in the form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ सप्तमोऽध्यायः

CHAPTER 7

ज्ञानविज्ञानयोगः

SELF-KNOWLEDGE AND ENLIGHTENMENT

श्रीभगवानुवाच
 मय्य् आसक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
 असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

śrī bhagavān uvāca
 mayy āsaktamanāḥ pārtha yogam yuñjan
 madāśrayaḥ
 asaṁśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu

The Supreme Lord said: O Arjuna, listen how you shall know Me fully without any doubt, with your mind absorbed in Me, taking refuge in Me, and performing yogic practices. (7.01)

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्य अशेषतः ।
 यज् ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यम् अवशिष्यते ॥२॥
 jñānam te'haṁ savijñānam idaṁ vakṣyāmy aśeṣataḥ
 yaj jñātvā neha bhūyo'nyaj jñātavyam avaśiṣyate

I shall impart to you Self-knowledge (Jñāna), together with enlightenment (Vijñāna). After you comprehend that nothing more remains to be known in this world. (See also MuU 1.01.03). (7.02)

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
 यतताम् अपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥
 manuṣyāṇāṁ sahasreṣu kaścīd yatati siddhaye
 yatatām api siddhānāṁ kaścīn mām vetti tattvataḥ

Scarcely one out of thousands of persons strives for perfection of Self-realization. Scarcely one among those successful strivers truly understands Me. (7.03)

भूमिर् आपोऽनलो वायुः खं मनो बुद्धिर् एव च ।
 अहंकार इतीयं मे भिन्ना प्रकृतिर अष्टधा ॥४॥
 bhūmīr āpo'nalo vāyuḥ khaṁ mano buddhir eva ca
 ahaṁkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation (or division) of My material energy (Prakṛti). (See also 13.05) (7.04)

अपरेयम् इतस् त्व् अन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥
 apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
 jīvabhūtāṁ mahābāho yayedam dhāryate jagat

The material energy is My lower Nature (Aparā-śakti, Prakṛti, matter). Know My other higher Nature (Parā-śakti, Cetanā, Puruṣa, Spirit) by which this entire universe is sustained, O Arjuna. (7.05)

एतद्योनीनि भूतानि सर्वाणीत्य् उपधारय ।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस् तथा ॥६॥
 etad yonīni bhūtāni sarvāṇī'ty upadhāraya
 ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayas tathā

Know that all creatures have evolved from this twofold energy, and I — the Supreme Being (Para-Brahma,

Kṛṣṇa) — am the source of the origin as well as the dissolution of the entire universe. (See also 13.26) (7.06)

मत्तः परतरं नान्यत् किञ्चिदस्ति धनंजय ।
मयि सर्वम् इदं प्रोतं सूत्रे मणिगणा इव ॥७॥
mattaḥ parataraṁ nā'nyat kimcid asti dhanamjaya
mayi sarvam idaṁ protaṁ sūtre maṇigaṇā iva

There is nothing higher than Me, O Arjuna. Everything in the universe is strung on Me, the Supreme Being (Para-Brahma Paramātmā), like jewels are strung on the thread (of a necklace). (7.07)

रसोऽहम् अप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥
raso'ham apsu kaunteya prabhā'smi śaśisūryayoḥ
praṇavaḥ sarva vedeṣu śabdaḥ khe pauruṣaṁ nṛṣu
puṇyo gandhaḥ pṛthivyāṁ ca tejaś cā'smi
jīvanāṁ sarva bhūteṣu tapaś cā'smi tapasviṣu ॥९॥

puṇyo gandhaḥ pṛthivyāṁ ca tejaś cā'smi
vibhāvasau
jīvanāṁ sarva bhūteṣu tapaś cā'smi tapasviṣu

O Arjuna, I am the sapidity in water, I am the radiance in the sun and the moon, the sacred syllable “OM” in all the Vedas, the sound in the ether, and potency in human beings. I am the sweet fragrance in the earth. I am the heat in the fire, the life in all living beings, and the austerity in the ascetics. (7.08-09)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर् बुद्धिमताम् अस्मि तेजस् तेजस्विनाम् अहम् ॥१०॥
bijam mām sarva bhūtānām viddhi pārtha sanātanam
buddhir buddhimatām asmi tejas tejasvinām aham
balam balavatāṁ चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥
balaṁ balavatām cāhaṁ kāma rāga vivarjitam
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha

O Arjuna, know Me to be the eternal seed of all creatures. I am the intelligence of the intelligent and the brilliance of the brilliant. (See also 9.18 and 10.39). I am the strength of the strong who are devoid of lust and selfish attachment. I am lust (Kāma) in human beings that is in accord with righteousness (Dharma) (for the sacred and sole purpose of procreation), O Arjuna. (7.10-11)

ये चैव सात्त्विका भावा राजसास् तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्व अहं तेषु ते मयि ॥१२॥
ye caiva sātत्वikā bhāvā rājasās tāmasāśca ye
matta eveti tān viddhi na tv ahaṁ teṣu te mayi

Know that three modes (Guṇas) of material Nature — goodness, passion, and ignorance — also emanate from Me. I am neither dependent on, nor affected by, the Guṇas, but the Guṇas are dependent on Me. (See also 9.04 and 9.05) (7.12)

त्रिभिर् गुणमयैर् भावैर् एभिः सर्वम् इदं जगत् ।
मोहितं नाभिजानाति माम् एभ्यः परम् अव्ययम् ॥१३॥
tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat
mohitaṁ nā'bhijānāti mām ebhyaḥ param avyayam

Human beings are deluded by the various aspects of these three modes (Guṇas) of material Nature. Therefore, they do not know Me who am eternal and above these Guṇas. (7.13)

दैवी ह्य एषा गुणमयी मम माया दुरत्यया ।
माम् एव ये प्रपद्यन्ते मायाम् एतां तरन्ति ते ॥१४॥
daivī hy eṣā guṇamayī mama māyā duratyayā
mām eva ye prapadyante māyām etaṁ taranti te

This divine power (Māyā) of Mine, consisting of three states (Guṇas) of mind, is very difficult to overcome. Only those who surrender unto Me easily cross over this Māyā. (See also 14.26, 15.19, and 18.66) (7.14)

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहतज्ञाना आसुरं भावम् आश्रिताः ॥१५॥
na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayā'pahṛtajñānā āsuraṁ bhāvam āśritāḥ

The evil doers, the ignorant, the lowest persons who are attached to demonic nature and whose power of discrimination has been taken away by divine illusive power (Māyā), do not worship or seek Me. (7.15)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुर् अर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥
caturvidhā bhajante mām janāḥ sukr̥tino'rjuna
ārto jijñāsur arthārthī jñānī ca bharatarṣabha

Four types of virtuous ones worship or seek Me, O Arjuna. They are: The distressed, the seeker of Self-knowledge, the seeker of wealth, and the enlightened one who has experienced the Supreme. (See also TR 1.21.03) (7.16)

तेषां ज्ञानी नित्ययुक्त एकभक्तिर् विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥१७॥
teṣāṁ jñānī nityayukta ekabhaktir viśiṣyate
priyo hi jñānino'tyartham ahaṁ sa ca mama priyaḥ

Among them the enlightened devotee (Jñānī-bhakta), who is ever united with Me and whose devotion is single-minded, is the best because I am very dear to the enlightened and the enlightened is very dear to Me. (7.17)

उदाराः सर्व एवैते ज्ञानी त्व आत्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा माम् एवानुत्तमां गतिम् ॥१८॥
 udārāḥ sarva evaite jñānī tv ātmai'va me matam
 āsthitaḥ sa hi yuktātmā mām evā'nuttamām gatiṁ

All these seekers are indeed noble, but I regard the enlightened devotee as My very Self because one who is steadfast abides in My supreme abode. (See also 9.29) (7.18)

बहूनां जन्मनाम् अन्ते ज्ञानवान् मां प्रपद्यते ।
 वासुदेवः सर्वम् इति स महात्मा सुदुर्लभः ॥१९॥
 bahūnām janmanām ante jñānavān mām prapadyate
 vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ

After many births, the enlightened one resorts to Me by realizing that everything is, indeed, My (or Supreme Being's) manifestation. Such a great soul is very rare. (7.19)

कामैस् तैस्तैर् हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
 तं तं नियमम् आस्थाय प्रकृत्या नियताः स्वया ॥२०॥
 kāmāis taistair hṛtajñānāḥ prapadyante'nyadevatāḥ
 taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā

Persons whose discernment has been carried away by various desires impelled by their Kārmic impression (Samskāra), resort to celestial controllers (Devas) and practice various religious rites. (7.20)

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुम् इच्छति ।
 तस्य तस्याचलां श्रद्धां ताम् एव विदधाम्य अहम् ॥२१॥
 yo yo yām yām tanuṁ bhaktaḥ śraddhayā'recitum
 icchati
 tasya tasyā'calām śraddhām tām eva vidadhāmy
 aham
 स तथा श्रद्धया युक्तस् तस्याराधनम् ईहते ।
 लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥
 sa tayā śraddhayā yuktaḥ tasyā'rādhanaṁ īhate
 labhate ca tataḥ kāmān mayai'va vihitaṁ hi tān

Whosoever desires to worship whatever deity (using any name, form, and method) with faith, I make their faith steady in that very deity. Endowed with steady faith, they worship that deity and obtain their wishes through that deity. Those wishes are, indeed, granted only by Me. (7.21-22)

अन्तवत् तु फलं तेषां तद् भवत्य् अल्पमेधसाम् ।
 देवान् देवयजो यान्ति मद्भक्ता यान्ति माम् अपि ॥२३॥
 antavat tu phalaṁ teṣāṁ tad bhavaty alpamedhasām
 devān devayajo yānti madbhaktā yānti mām api

Such material gains of these less intelligent human beings are temporary. The worshipers of celestial controllers (Devas) go to Devas, but My devotees certainly come to Me. (7.23)

अव्यक्तं व्यक्तिम् आपन्नं मन्यन्ते माम् अबुद्धयः ।
 परं भावम् अजानन्तो ममाव्ययम् अनुत्तमम् ॥२४॥
 avyaktaṁ vyaktim āpannam manyante mām
 abuddhayaḥ
 paraṁ bhāvam ajānanto mamā'vyayam anuttamam

The ignorant ones — unable to understand My immutable, incomparable, incomprehensible, and transcendental form (or existence) — assume that I, the Supreme Being (Para-Brahma), am formless and take forms or incarnate. (7.24)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोको माम् अजम् अव्ययम् ॥२५॥
 nā'haṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
 mūḍho'yaṁ nā'bhijānāti loko mām ajam avyayam

Concealed by My divine power (Māyā), I do not reveal Myself to the ignorant ones who do not know and understand My unborn, eternal, and transcendental form and personality (and consider Me formless). (7.25)

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
 vedā'haṁ samatītāni vartamānāni cā'rjuna
 bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I know, O Arjuna, the beings of the past, of the present, and those of the future, but no one really knows Me. (7.26)

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
 सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥
 icchā dveṣa samutthēna dvandva mohena bhārata
 sarva bhūtāni saṁmohaṁ sarge yānti paramtapa
 येषां त्व् अन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां ददव्रताः ॥२८॥
 yeṣāṁ tv antagataṁ pāpaṁ janānām
 puṇyakarmaṇām
 te dvandva moha nirmuktā bhajante mām
 dṛḍhavrataḥ

All beings in this world are in utter ignorance due to the delusion of pairs of opposites born of likes and dislikes, O Arjuna. But persons of unselfish deeds, whose Karma or sin has come to an end, become free from the delusion of pairs of opposites and worship Me with firm resolve. (7.27-28)

जरामरणमोक्षाय माम् आश्रित्य यतन्ति ये ।

ते ब्रह्म तद् विदुः कृत्स्नम् अध्यात्मं कर्म चाखिलम् ॥२९॥

jarā maraṇa mokṣāya mām āsṛitya yatanti ye
te brahma tad viduḥ kṛtsnam adhyātmam karma
cā'khilam

Those who strive for freedom from the cycles of birth, old age, and death by taking refuge in Me, fully comprehend Brahma (Eternal Being), the nature of Brahma, and Karma, the creative power of Brahma. (7.29)

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर युक्तचेतसः ॥३०॥
sādhibhūtā'dhidaivam mām sādhiyajñam ca ye viduḥ
prayāṇakāle'pi ca mām te vidur yuktacetasaḥ

The steadfast persons who know Me alone as the mortal beings (Adhibhūta), as temporal Divine Beings (Adhidaiva), and as the Supersoul (Adhiyajña) even at the time of death, attain Me. (See also 8.04) (7.30)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogasāstre śrīkṛṣṇārjuna saṁvāde
jñānavijñānayogo
nāma saptamo'dhyāyaḥ

Thus ends the seventh chapter named “Self-knowledge and Enlightenment” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.
अथ अष्टमोऽध्यायः

CHAPTER 8

अक्षरब्रह्मयोगः

THE ETERNAL BRAHMA

अर्जुन उवाच
किं तद् ब्रह्म किम् अध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम् अधिदैवं किम् उच्यते ॥१॥
arjuna uvāca
kiṁ tad brahma kim adhyātmam kiṁ karma
puruṣottama
adhibhūtam ca kiṁ proktam adhidaivam kim ucyate
अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

adhiyajñam katham ko'tra dehe'smin madhusūdana
prayāṇakāle ca katham jñeyo'si niyatātmabhiḥ

Arjuna said: O Kṛṣṇa, who is the Eternal Being (Brahma)? What is Adhyātma, or the nature of the Eternal Being? What is Karma? Who are the mortal beings (Adhibhūta)? And who are divine Beings (Adhidaiva)? Who is the Supersoul (Adhiyajña), and how does He dwell in the body? How can You be remembered at the time of death by those who have control over their minds, O Kṛṣṇa? (8.01-02)

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्मम् उच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

śrī bhagavān uvāca

akṣaram brahma paramam svabhāvo'dhyātmam
ucyate

bhūtabhāvodbhavadbhavakaro visargaḥ karmasamjñitaḥ

The Supreme Lord said: The immutable Ātmā (Spirit) is called Brahma (Eternal Being). The nature (including the inherent power of cognition and desire) of Brahma is called Adhyātma. The creative power of Brahma that causes manifestation of the living entity (Jīva) is called Karma. (8.03)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहम् एवात्र देहे देहभृतां वर ॥४॥

adhibhūtam kṣaro bhāvaḥ puruṣaś'cā'dhidaivatam
adhiyajño'ham evā'tra dehe dehabhṛtām vara

Mortal beings are called Adhibhūta. The expansions of Divine Personality — such as Nārāyaṇa, Mahā-viṣṇu, Īśvara, etc. — are called Divine Beings (Adhidaiva). I am the Supersoul (Adhiyajña) residing inside the body as the supreme controller (Īśvara), O Arjuna. (8.04)

अन्तकाले च माम् एव स्मरन् मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्य् अत्र संशयः ॥५॥

antakāle ca mām eva smaran muktavā kalevaram

yaḥ prayāti sa madbhāvaṁ yāti nā'sty atra saṁśayaḥ

The one who remembers Me exclusively, even while leaving the body at the time of death, attains Me; there is no doubt about it. (See also PrU 3.10) (8.05)

यं यं वापि स्मरन् भावं त्यजत्य् अन्ते कलेवरम् ।

तं तं एवैति कौन्तेय सदा तद्भावभाविनः ॥६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ tyajaty ante
kalevaram

taṁ taṁ evaiti kaunteya sadā tadbhāvabhāvitaḥ

Whatever object one remembers as one leaves the body at the end of life, one attains that object, O Arjuna, because of the constant thought of that object (one remembers that object at the end of life and achieves it). (See also ChU 3.14.01) (8.06)

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर् माम् एवैष्यस्य असंशयम् ॥७॥
tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
mayy arpitamanobuddhir mām evai'syasy
asamśayam

Therefore, always remember Me and do your duty. You shall certainly attain Me if your mind and intellect are ever focused on Me. (8.07)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥
abhyāsayogayuktena cetasā nā'nyagāminā
paramaṁ puruṣaṁ divyaṁ yāti pārthā'nucintayan
By contemplating Me with an unwavering mind that is disciplined by the practice of meditation, one attains the Supreme Being, O Arjuna. (8.08)

कविं पुराणम् अनुशासितारम्
अणोर् अणीयांसम् अनुस्मरेद् यः ।
सर्वस्य धातारम् अचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥९॥
kaviṁ purāṇam anuśāsitarāṁ
aṇor aṇīyāṁsam anusmared yaḥ
sarvasya dhātāram acintyarūpam
ādityavarṇaṁ tamasaḥ parastāt
prayaṇakāle manasaḥ
bhaktyā yukto yogabalena cai'va
bhruvor madhye prāṇam āveśya samyak
sa taṁ paraṁ puruṣaṁ upaiti divyam

One who meditates at the time of death with steadfast mind and devotion on the Supreme Being (Para-Brahma) as the omniscient, the oldest, the controller, smaller than the smallest (and bigger than the biggest), the sustainer of everything, the inconceivable, the self-luminous like the sun, and as transcendental (or beyond the material reality) by making the flow of bioimpulses (Prāṇa, life forces) rise up to the middle of two eye brows by the power of yoga and holding there, attains Me, the Supreme Divine Person. (See also verses 4.29, 5.27, 6.13, and YV 31.18, KaU 2.20) (8.09-10)

यद् अक्षरं वेदविदो वदन्ति

विशन्ति यद् यतयो वीतरागाः ।
यद् इच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥११॥
yad akṣaraṁ vedavido vadanti
viśanti yad yatayo vītarāgāḥ
yad icchanto brahmacāryaṁ caranti
tat te padaṁ saṁgrahaṇa pravakṣye

I shall briefly explain the process to attain the supreme abode that the knowers of the Veda call immutable; into which the ascetics, freed from attachment, enter; and desiring which people lead a life of celibacy. (See also KaU 2.15) (8.11)

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्य् आधायात्मनः प्राणम् आस्थितो योगधारणाम् ॥१२॥
sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca
mūrdhny ādhāyā'tmanāḥ prāṇam āsthito
yogadhāraṇām
ओम् इत्य् एकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥
om ity ekākṣaraṁ brahma vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṁ sa yāti paramāṁ gatim

When one leaves the physical body by controlling all the senses, focusing the mind on God and Prāṇa in the cerebrum, engaged in yogic practice, meditating on Me, and uttering “OM” — the sacred monosyllable sound power of Eternal Being (Brahma) — one attains the supreme abode. (8.12-13)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

ananyacetāḥ satataṁ yo mām smarati nityaśaḥ
tasyā'haṁ sulabhaḥ pārtha nityayuktasya yoginaḥ

I am easily attainable, O Arjuna, by that ever steadfast yogī who always thinks of Me and whose mind does not go elsewhere. (8.14)

माम् उपेत्य पुनर्जन्म दुःखालयम् अशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥
mām upetya punarjanma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ
gatāḥ

After attaining Me, the great souls do not incur rebirth in this miserable transitory world because they have attained the highest perfection. (8.15)

आब्रह्मभुवनाल् लोकाः पुनरावर्तिनोऽर्जुन ।
माम् उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥
ā brahmabhuvanāl lokāḥ punarāvartino'rjuna
mām upetya tu kaunteya punarjanma na vidyate

The dwellers of all the worlds — up to and including the world of Brahmā, the creator — are subject to the miseries of repeated birth and death. But, after attaining Me, O Arjuna, one does not take birth again. (See also 9.25) (8.16)

सहस्रयुगपर्यन्तम् अहर् यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥
sahasrayuga paryantam ahar yad brahmaṇo viduḥ
rātrim yugasahasrāntān te'horātravido janāḥ

Those who know that the day of the creator (Brahmā) lasts one thousand Yugas (or 4.32 billion years) and that his night also lasts one thousand Yugas, they are the knowers of day and night. (8.17)

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्य् अहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥
avyaktād vyaktayaḥ sarvāḥ prabhavanty aharāgame
rātryāgame praliyante tatrai'vā'vyaktasamjñake

All manifestations come out of the primary material Nature (Ādi Prakṛti or Avyakta) at the arrival of the day of Brahmā (Creator), and they again merge into the same at the coming of Brahmā's night. (8.18)

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्य् अहरागमे ॥१९॥
bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā praliyate
rātryāgame'vaśaḥ pārtha prabhavaty aharāgame

The same multitude of beings comes into existence again and again at the arrival of the day of the creator (Brahmā) and are annihilated, inevitably, at the arrival of Brahmā's night. (8.19)

परस् तस्मात् तु भावोऽन्यो ऽव्यक्तोऽव्यक्तात् सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥
paras tasmāt tu bhāvo'nyo 'vyakto'vyaktāt
sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati
avyakto'kṣara ity uktas tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante tad dhāma paramaṁ
mama

There is another eternal transcendental existence — higher than the changeable material Nature (Prakṛti) — that does not perish when all created beings perish. This is called the unmanifest Eternal Being (Avyakta Akṣara Brahma). This is also said to be Parama-dhāma, the

supreme abode. Those who attain My supreme abode do not take birth again. (8.20-21)

पुरुषः स परः पार्थ भक्त्या लभ्यस् त्व अनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वम् इदं ततम् ॥२२॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv
ananyayā
yasyā'ntaḥsthāni bhūtāni yena sarvam idaṁ tatam

This supreme abode, O Arjuna, is attainable by unswerving devotion to Me within which all beings exist, and by which all this universe is pervaded. (See also 9.04 and 11.55) (8.22)

यत्र काले त्व अनावृत्तिम् आवृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥
yatra kāle tv anāvṛttim āvṛttim cai'va yoginaḥ
prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha

O Arjuna, now I shall describe different paths departing by which, during death, the yogis do or do not come back. (8.23)

अग्निर् ज्योतिर् अहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

agnir jyotir ahaḥ śuklaḥ ṣaṁmāsā uttarāyaṇam
tatra prayātā gacchanti brahma brahmavido janāḥ

Fire, light, daytime, the bright lunar fortnight, and the six months of the northern solstice of the sun — departing by the path of these celestial controllers (Devas), yogis who know the Eternal Being (Brahma) attain Brahma. (See also ChU 4.15.05, 5.10.01, BrU 6.2.15, PrU 1.10, and IsU 18) (8.24)

धूमो रात्रिस् तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर् योगी प्राप्य निवर्तते ॥२५॥
dhūmo rātris tathā kṛṣṇaḥ ṣaṁmāsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir yogī prāpya nivartate

Smoke, night, the dark lunar fortnight, and the six months of southern solstice of the sun — departing by these paths, the righteous attain lunar light (or heaven) and reincarnate. (See also 9.21, ChU 5.10.03-05, BS 3.01.08) (8.25)

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्य् अनावृत्तिम् अन्ययावर्तते पुनः ॥२६॥
śuklakṛṣṇe gatī hy ete jagataḥ śāśvate mate
ekayā yāty anāvṛttim anyayā'vartate punaḥ

The path of light (of spiritual practice and Self-knowledge) and the path of darkness (of materialism and ignorance) are thought to be the world's two eternal

paths. The former leads to salvation (Mukti, Nirvāṇa) and the latter leads to rebirth. (8.26)

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥
nai'te sṛti pārtha jānan yogī muhyati kaścana
tasmāt sarveṣu kāleṣu yogayukto bhavā'rjuna

Knowing these two paths, O Arjuna, a yogī is not bewildered at all. Therefore, O Arjuna, be steadfast in yoga with Me at all times. (8.27)

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वम् इदं विदित्वा
योगी परं स्थानम् उपैति चाद्यम् ॥२८॥
vedeṣu yajñeṣu tapaḥsu cai'va
dāneṣu yat puṇyaphalaṁ pradiṣṭam
atyeti tat sarvaṁ idam veditvā
yogī paraṁ sthānam upaiti cā'dyam

The yogī who knows all this goes beyond getting the benefits of the study of the Vedas, performance of sacrifices, austerities, and charities, and attains Parama-dhāma, the Supreme Eternal Abode. (8.28)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
akṣarabrahmayogo
nāma aṣṭamo'dhyāyaḥ

Thus ends the eighth chapter named “The Eternal Brahma” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing

with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ नवमोऽध्यायः

CHAPTER 9

राजविद्याराजगुह्ययोगः

SUPREME KNOWLEDGE AND THE BIG MYSTERY

श्रीभगवानुवाच
इदं तु ते गुह्यतमं प्रवक्ष्याम्य अनसूयवे ।
ज्ञानं विज्ञानसहितं यज् ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥
śrī bhagavān uvāca
idam tu te guhyatamaṁ pravakṣyāmy anasūyave
jñānaṁ vijñānasahitaṁ yaj jñātvā mokṣyase'subhāt

The Supreme Lord said: Since you have faith in My words, I shall reveal to you the most profound, secret, transcendental knowledge, together with transcendental

experience. Knowing this, you will be freed from the miseries of worldly existence. (9.01)

राजविद्या राजगुह्यं पवित्रम् इदम् उत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुम् अव्ययम् ॥२॥
rājavidyā rājaguhyaṁ pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ susukhaṁ kartum
avyayam

This Self-knowledge is the king of all knowledge, is the most secret, is very sacred, it can be perceived by instinct, conforms to righteousness (Dharma), is very easy to practice, and is timeless. (9.02)

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥
āśraddadhānāḥ puruṣā dharmasyā'sya paramtapa
aprāpya mām nivartante mṛtyu saṁsāra vartmani

O Arjuna, those who have no faith in this knowledge do not attain Me and follow the cycles of birth and death. (9.03)

avyakt brahma

मया ततम् इदं सर्वं जगद् अव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्व् अवस्थितः ॥४॥
mayā tatam idam sarvaṁ jagad avyakta mūrtinā
matsthāni sarva bhūtāni na cā'haṁ teṣv avasthitaḥ

This entire universe is an expansion of My avyakt brahm . All beings abide in Me (like a gold chain abides on gold and milk products depend on milk). I do not depend on them (because I am the highest of all). (See also 7.12) (9.04)

न च मत्स्थानि भूतानि पश्य मे योगम् ऐश्वरम् ।
भूतभृन् न च भूतस्थो ममात्मा भूतभावनः ॥५॥
na ca matsthāni bhūtāni paśya me yogam aiśvaram
bhūtabhṛn na ca bhūtaṣṭho mamā'tmā
bhūtabhāvanaḥ

Look at the power of My divine mystery; in reality, I — the sustainer and creator of all beings — do not depend on them, and they also do not abide/remain or depend on Me. (In fact, the gold chain does not depend on gold; the chain is nothing but gold. Also, matter and energy are different, as well as non-different). (See also BP 2.09.34-36) (9.05)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्य् उपधारय ॥६॥
yathā'kāśasthito nityaṁ vāyuḥ sarvatrago mahān
tathā sarvāṇi bhūtāni matsthānī'ty upadhāraya

Perceive that all beings remain in Me (without any contact or without producing any effect) as the mighty

wind, moving everywhere, eternally remains in space. (9.06)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस् तानि कल्पादौ विसृजाम्य अहम् ॥७॥
sarva bhūtāni kaunteya prakṛtiṁ yānti māmikām
kalpakṣaye punas tāni kalpādaṁ visṛjāmy aham

All beings merge into My Ādi Prakṛti (primary material Nature) at the end of a Kalpa (or a cycle of 4.32 billion years), O Arjuna, and I create them again at the beginning of the next Kalpa. (9.07)

प्रकृतिं स्वाम् अवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्रामम् इमं कृत्स्नम् अवशं प्रकृतेर् वशात् ॥८॥
prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ
bhūta grāmam imaṁ kṛtsnam avaśaṁ prakṛter vaśāt

I create the entire multitude of beings again and again with the help of My material Nature (Prakṛti or Māyā). These beings are under control of the modes (Guṇas) of material Nature (Prakṛti). (9.08)

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवद् आसीनम् असक्तं तेषु कर्मसु ॥९॥
na ca mām tāni karmāṇi nibadhnanti dhanamjaya
udāsīnavad āsīnam asaktaṁ teṣu karmasu

These acts of creation do not bind Me, O Arjuna, because I remain indifferent and unattached to those acts. (9.09)

मयाध्यक्षेण प्रकृतिः सृयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद् विपरिवर्तते ॥१०॥
mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunā'nena kaunteya jagad viparivartate

The divine kinetic energy (Māyā) — with the help of material Nature (Prakṛti) — creates all animate and inanimate objects under My supervision; thus, the creation keeps on going, O Arjuna. (See also 14.03) (9.10)

अवजानन्ति मां मूढा मानुषीं तनुम् आश्रितम् ।
परं भावम् अजानन्तो मम भूतमहेश्वरम् ॥११॥
avajānanti mām mūḍhā mānuṣīm tanum āśritam
paraṁ bhāvam ajānanto mama bhūta maheśvaram
moghāśā moghakarmāṇo moghajñānā vicetasah
rākṣasīm āsūrīm cai'va prakṛtiṁ mohinīm śrītāḥ

Ignorant persons despise Me when I appear in human form because they do not know My transcendental nature as the great Lord of all beings (taking Me for an ordinary human being) and because they have false hopes, false actions, false knowledge, and delusive (Tāmasika)

qualities (See 16.04-18) of fiends and demons (they are unable to recognize Me). (9.11-12)

महात्मानस् तु मां पार्थ दैवीं प्रकृतिम् आश्रिताः ।
भजन्त्य अनन्यमनसो ज्ञात्वा भूतादिम् अव्ययम् ॥१३॥
mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya manaso jñātvā bhūtādim avyayam

But great souls, O Arjuna, who possess divine qualities (See 16.01-03), know Me as immutable — as the material and efficient cause of creation — and worship Me single-mindedly with loving devotion. (9.13)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥
satataṁ kīrtayanto mām yatantaśca dṛḍha vratāḥ
namasyantaś ca mām bhaktyā nityayuktā upāsate

Persons of firm resolve worship Me with ever steadfast devotion by always singing My glories, striving to attain Me, and prostrating before Me with devotion. (9.14)

ज्ञानयज्ञेन चाप्य अन्ये यजन्तो माम् उपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥
jñāna yajñena cāpy anye yajanto mām upāsate
ekatvena prthaktvena bahudhā viśvatomukham

Some worship Me by acquiring and propagating Self-knowledge. Others worship the infinite as the One in all (or non-dual), as the master of all (or dual), and in various other ways. (9.15)

अहं क्रतुर् अहं यज्ञः स्वधाहम् अहम् औषधम् ।
मन्त्रोऽहम् अहम् एवाज्यम् अहम् अग्निर् अहं हुतम् ॥१६॥
aham kratur aham yajñaḥ svadhā'ham aham
auśadham
mantra'ham aham evā'jyam aham agnir aham
hutam
pitaḥam asya jagato mātā dhātā pitāmahaḥ
vedyaṁ pavitram omkāra ṛk sāma yajur eva ca
gatiṛ bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt
prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījam
avyayam

I am the ritual, I am the sacrifice, I am the offering, I am the herb, I am the mantra, I am the clarified butter (Ghī), I am the fire, and I am the oblation. (See also 4.24). I am the supporter of the universe, the father, the mother, and

the grandfather. I am the object of knowledge, the sacred syllable “OM”, and also the Ṛg, the Yajur, and the Sāma Vedas. I am the goal, the supporter, the Lord, the witness, the abode, the refuge, the friend, the origin, the dissolution, the foundation, the substratum, and the immutable seed. (See also 7.10 and 10.39) (9.16-18)

तपाम्य अहम् अहं वर्षं निगृह्णाम्य उत्सृजामि च ।
अमृतं चैव मृत्युश्च सद असच् चाहम् अर्जुन ॥१९॥

tapāmy aham ahaṁ varṣaṁ nigṛhṇāmy utsṛjāmi ca
amṛtaṁ cai'va mṛtyuśca sad asac cā'ham arjuna

I give heat. I send, as well as withhold, the rain. I am immortality, as well as death. I am also both the Absolute (Sat or Akṣara) and the temporal (Asat or Kṣara), O Arjuna. (The Supreme Being has become everything, See also 13.12) (9.19)

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैर् इष्ट्वा स्वर्गं तं प्रार्थयन्ते ।
ते पुण्यम् आसाद्य सुरेन्द्रलोकम्
अश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥
traividya māṁ somapāḥ pūtapāpā
yajñair iṣṭvā svargatīṁ prārthayante
te puṇyam āsādy surendralokam
aśnanti divyān divi devabhogān

The doers of the rituals prescribed in the three Vedas, the drinkers of the nectar of devotion (Soma), whose sins are cleansed, worship Me by doing good deeds (Yajña) for gaining heaven. As a result of their meritorious deeds, they go to heaven and enjoy celestial sense pleasures. (9.20)

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्मम् अनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥
te taṁ bhuktvā svargalokaṁ viśālaṁ
kṣīṇe puṇye martyalokaṁ viśanti
evam trayīdharmam anuprapannā
gatāgataṁ kāmakāmā labhante

They return to the mortal world — after enjoying the wide world of heavenly pleasures — upon exhaustion of their good Karma (Puṇya). Thus, following the injunctions of the three Vedas, persons working for the fruit of their actions take repeated birth and death. (See also 8.25) (9.21)

अनन्याश् चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्य अहम् ॥२२॥
ananyāś cintayanto māṁ ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmy
aham

I personally take care of both the spiritual and material welfare of those ever-steadfast devotees who always remember and adore Me with single-minded contemplation. (9.22)

येऽप्य् अन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि माम् एव कौन्तेय यजन्त्य् अविधिपूर्वकम् ॥२३॥
ye'py anyadevatā bhaktā yajante śraddhayā'nvitāḥ
te'pi mām eva kaunteya yajanty avidhipūrvakam

O Arjuna, even those devotees who worship the deities with faith, they also worship Me, but in an improper way. (9.23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुर् एव च ।
न तु माम् अभिजानन्ति तत्त्वेनातश् च्यवन्ति ते ॥२४॥
ahaṁ hi sarva yajñānāṁ bhoktā ca prabhur eva ca
na tu mām abhijānanti tattvenā'taś cyavanti te

Because I — the Supreme Being (Para-Brahma) — alone am the enjoyer of all sacrificial services (Yajña) and Lord of the universe. But people do not know My true transcendental nature. Therefore, they fall (into the repeated cycles of birth and death). (9.24)

यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥
yānti devavratā devān pitṛṇ yānti pitṛvratāḥ
bhūtāni yānti bhūtejyā yānti madyājino'pi mām

Worshippers of the celestial controllers (Devas) go to the Devas; worshippers of the ancestors go to the ancestors, and worshippers of the ghosts go to the ghosts; but My devotees come to Me (and are not born again). (See also 8.16) (9.25)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तद् अहं भक्त्युपहतम् अश्नामि प्रयतात्मनः ॥२६॥
patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā
prayacchati
tad ahaṁ bhakty upahr̥tam aśnāmi prayatātmanah

Whosoever offers Me a leaf, a flower, a fruit, or water with devotion; I accept and eat the offering of devotion by the pure-hearted. (See also BP 10.81.04) (9.26)

यत् करोषि यद् अश्नासि यज् जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥२७॥
yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad arpanam

O Arjuna, whatever you do, whatever you eat, whatever you offer as oblation to the sacred fire, whatever charity you give, whatever austerity you perform, do all that as an offering unto Me. (See also 12.10, 18.46) (9.27)

शुभाशुभफलैर् एवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो माम् उपैष्यसि ॥२८॥
śubhāśubhaphalair evaṁ mokṣyase karma
bandhanaiḥ
saṁnyāsa yoga yuktātmā vimukto mām upaiśyasi

You shall become free from the bondage — good and bad — of Karma by this attitude of complete renunciation (Saṁnyāsa-yoga). Becoming liberated, you shall come to Me. (9.28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्य् अहम् ॥२९॥

samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham

The Self is present equally in all beings. There is no one hateful or dear to Me. But, those who worship Me with love and devotion are very close to Me, and I am also very close to them. (See also 7.18) (9.29)

अपि चेत् सुदुराचारो भजते माम् अनन्यभाक् ।
साधुर् एव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥३०॥
api cet sudurācāro bhajate mām ananyabhāk
sādhur eva sa mantavyaḥ samyag vyavasīto hi saḥ

If even the most sinful person resolves to worship Me with single-minded, loving devotion, such a person must be regarded as a saint because of making the right resolution. (9.30)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥
kṣipraṁ bhavati dharmātmā śaśvacchāntim
nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati

Such a person soon becomes righteous and attains everlasting peace. Be aware, O Arjuna, that My devotee will never perish or fall down. (9.31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास् तथा शूद्रास् तेऽपि यान्ति परां गतिम् ॥३२॥
mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ
striyo vaiśyās tathā śūdrās te'pi yānti parāṁ gatiṁ

Anybody — including women, merchants, laborers, and the evil-minded — can attain the supreme abode by just surrendering unto My will with loving devotion, O Arjuna. (See also 18.66) (9.32)

किं पुनर् ब्राह्मणाः पुण्या भक्ता राजर्षयस् तथा ।
अनित्यम् असुखं लोकम् इमं प्राप्य भजस्व माम् ॥३३॥
kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā
anityam asukhaṁ lokam imaṁ prāpya bhajasva
mām

It should then be very easy for holy Brāhmaṇas and devout royal sages to attain the Supreme Being. Therefore, having obtained this joyless and transitory human life, one should always worship Me with loving devotion. (9.33)

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
माम् एवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥३४॥
manmanā bhava madbhakto madyājī mām
namaskuru
mām evai'syasi yuktvai'vam ātmānaṁ
matparāyaṇaḥ

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me. Thus, uniting yourself with Me by setting Me as the supreme goal and the sole refuge, you shall certainly come to Me. (9.34)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjuna saṁvāde
rājavidyārājaguhyaयोगो
nāma navamo'dhyāyaḥ

Thus ends the ninth chapter named “Supreme Knowledge and the Big Mystery” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ दशमोऽध्यायः

CHAPTER 10

विभूतियोगः

MANIFESTATION OF THE ABSOLUTE

श्रीभगवानुवाच
 भूय एव महाबाहो शृणु मे परमं वचः ।
 यत् तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥
 śrī bhagavān uvāca
 bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ
 yat te'haṁ priyamāṇāya vakṣyāmi hitakāmyayā

The Supreme Lord said: O Arjuna, listen once again to My supreme word that I shall speak to you, who are very dear to Me, for your welfare. (10.01)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
 अहम् आदिर् हि देवानां महर्षीणां च सर्वशः ॥२॥
 na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ
 aham ādir hi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

Neither the celestial controllers (Devas), nor the great sages know My origin, because I am the origin of all Devas and great sages also. (10.02)

यो माम् अजम् अनादिं च वेत्ति लोकमहेश्वरम् ।
 असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥
 yo mām ajam anādiṁ ca veti lokamaheśvaram
 asaṁmūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate

One who knows Me as the unborn, the beginningless, and the Supreme Lord of the universe, is considered wise among the mortals and becomes liberated from the bondage of Karma. (10.03)

बुद्धिर् ज्ञानम् असंमोहः क्षमा सत्यं दमः शमः ।
 सुखं दुःखं भवोऽभावो भयं चाभयम् एव च ॥४॥
 buddhir jñānam asaṁmohaḥ kṣamā satyaṁ damaḥ
 śamaḥ
 sukhaṁ duḥkhaṁ bhavo'bhāvo bhayaṁ cā'bhayaṁ
 eva ca
 ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo'yaśaḥ
 bhavanti bhāva bhūtānāṁ matta eva prthagvidhāḥ

Discrimination, Self-knowledge, non-delusion, forgiveness, truthfulness, control over the mind and senses, tranquillity, pleasure, pain, birth, death, fear, fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame, ill fame — these diverse qualities in human beings arise from Me alone. (10.04-05)

महर्षयः सप्त पूर्वे चत्वारो मनवस् तथा ।
 मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥
 maharṣayaḥ sapta pūrve catvāro manavas tathā
 madbhāva mānasā jātā yeṣāṁ loka imāḥ prajāḥ

The seven great sages, and the more ancient four Sanakas and fourteen Manus, from whom all the creatures of the

world were born, originated from My potential energy. (10.06)

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥
 etāṁ vibhūtiṁ yogaṁ ca mama yo veti tattvataḥ
 so'vikampena yogena yujyate nā'tra saṁśayaḥ

One who truly understands My manifestations and yogic powers, is united with Me by unswerving devotion. There is no doubt about it. (10.07)

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
 इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥
 ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
 iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the origin of all. Everything emanates from Me. Understanding this, the wise adore Me with love and devotion. (10.08)

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
 कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥
 maccittā madgataprāṇā bodhayantaḥ parasparam
 kathayantaś ca mām nityaṁ tuṣyanti ca ramanti ca

These wise devotees remain ever content and delighted. Their minds remain absorbed in Me and their lives surrendered unto Me. They always enlighten each other by talking about Me. (10.09)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 ददामि बुद्धियोगं तं येन माम् उपयान्ति ते ॥१०॥
 teṣāṁ satata yuktānāṁ bhajatāṁ prītipūrvakam
 dadāmi buddhi yogaṁ taṁ yena mām upayānti te

I give knowledge and understanding of metaphysical science — to those who are ever united with Me and lovingly adore Me — by which they come to Me. (10.10)

तेषाम् एवानुकम्पार्थम् अहम् अज्ञानजं तमः ।
 नाशयाम्य् आत्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥
 teṣāṁ evānukampārtham aham ajñānajaṁ tamaḥ
 nāśayāmy ātmabhāvastho jñānadīpena bhāsvatā

I — who dwell within their inner psyche as consciousness — destroy the darkness born of ignorance by the shining lamp of transcendental knowledge as an act of compassion for them. (10.11)

अर्जुन उवाच
 परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 पुरुषं शाश्वतं दिव्यम् आदिदेवम् अजं विभुम् ॥१२॥
 arjuna uvāca

param brahma param dhāma pavitraṁ paramaṁ
bhavān
puruṣaṁ śāśvataṁ divyaṁ ādidevaṁ ajaṁ vibhum
आहुस् त्वाम् ऋषयः सर्वे देवर्षिर् नारदस् तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥
āhus tvām ṛṣayaḥ sarve devarṣir nāradaś tathā
asito devalo vyāsaḥ svayaṁ caiva bravīṣi me

Arjuna said: You are the Supreme Being, the Supreme Abode, the Supreme Purifier, the Eternal Divine Being, the primal God, the unborn, and the omnipresent. All sages have thus acclaimed You. The divine sage Nārada, Asita, Devala, Vyāsa, and You Yourself tell me that. (10.12-13)

सर्वम् एतद् ऋतं मन्ये यन् मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर् देवा न दानवाः ॥१४॥
sarvam etad ṛtaṁ manye yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ

O Kṛṣṇa, I believe all that You have told me to be true. O Lord, neither the celestial controllers (Devas) nor the demons fully understand Your real nature. (See also 4.06) (10.14)

स्वयम् एवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥
svayam evā'tmanā'tmānaṁ vettha tvam
puruṣottama
bhūtabhāvana bhūteśa devadeva jagatpate

O Creator and Lord of all beings, God of all celestial rulers (Devas), Supreme person, and Lord of the universe, You alone know Yourself by Yourself. (10.15)

वक्तुम् अहस्य अशेषेण दिव्या ह्य् आत्मविभूतयः ।
याभिर् विभूतिभिर् लोकान् इमांस् त्वं व्याप्य तिष्ठसि ॥१६॥
vaktum arhasy aśeṣeṇa divyā hy ātmavibhūtayaḥ
yābhir vibhūtibhir lokān imāṁs tvam vyāpya tiṣṭhasi

Therefore, You alone are able to fully describe Your own divine glories or the manifestations by which You exist pervading all the universes. (10.16)

कथं विद्याम् अहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥१७॥
katham vidyām ahaṁ yoginś tvāṁ sadā
paricintayan
keṣu keṣu ca bhāveṣu cintyo'si bhagavan mayā

How may I know You, O Lord, by constant contemplation? In what form of manifestation am I to think of You, O Lord? (10.17)

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर् हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

vistareṇā'tmano yogaṁ vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptir hi śṛṇvato nāsti me'mṛtam

O Lord, explain to me again, in detail, Your yogic power and glory because I am not satiated by hearing Your nectar-like words. (10.18)

श्रीभगवानुवाच
हन्त ते कथयिष्यामि दिव्या ह्य् आत्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्य् अन्तो विस्तरस्य मे ॥१९॥
śrī bhagavān uvāca
hanta te kathayiṣyāmi divyā hy ātmavibhūtayaḥ
prādhānyataḥ kuruśreṣṭha nā'sty anto vistarasya me

The Supreme Lord said: O Arjuna, now I shall explain to you My prominent divine manifestations because My manifestations are endless. (10.19)

अहम् आत्मा गुडाकेश सर्वभूताशयस्थितः ।
अहम् आदिश्च मध्यं च भूतानाम् अन्त एव च ॥२०॥

aham ātmā guḍākeśa sarvabhūtāśayasthitaḥ
aham ādiśca madhyaṁ ca bhūtānām anta eva ca

O Arjuna, I am the Spirit (Ātmā) abiding in the inner psyche of all beings. I am also the beginning, the middle, and the end of all beings. (10.20)

आदित्यानाम् अहं विष्णुर् ज्योतिषां रविर् अंशुमान् ।
मरीचिर् मरुताम् अस्मि नक्षत्राणाम् अहं शशी ॥२१॥
ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān
marīcir marutām asmi nakṣatrāṇām ahaṁ śaśī

I am Viṣṇu among the (twelve) sons of Aditi. I am the radiant sun among the luminaries. I am Marīci among the supernatural controllers of wind. I am the moon among the stars. (10.21)

वेदानां सामवेदोऽस्मि देवानाम् अस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानाम् अस्मि चेतना ॥२२॥
vedānām sāmavedo'smi devānām asmi vāsavaḥ
indriyāṇām manaś cā'smi bhūtānām asmi cetanā

I am the Sāmaveda among the Vedas. I am Indra among the celestial rulers (Devas). I am the mind among the senses. I am the consciousness in living beings. (10.22)

रुद्राणां शंकरश् चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश् चास्मि मेरुः शिखरिणाम् अहम् ॥२३॥
rudrāṇām śaṁkaraś cā'smi vittiśo yakṣarakṣasām
vasūnām pāvakaś cā'smi meruḥ śikhariṇām aham

I am Śiva among the Rudras, I am Kubera among the Yakṣas and demons, I am the fire among the Vasus, and I am Meru among the mountains. (10.23)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनाम् अहं स्कन्दः सरसाम् अस्मि सागरः ॥२४॥
purodhasām ca mukhyaṁ mām viddhi pārtha
bṛhaspatim
senānīnām ahaṁ skandaḥ sarasām asmi sāgaraḥ

Among the priests, O Arjuna, know Me to be the chief, Bṛhaspati. I am Skanda among the army generals. I am the ocean among the bodies of water. (10.24)

महर्षीणां भृगुर अहं गिराम् अस्म्य् एकम् अक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥
maharṣīṇām bhṛgur ahaṁ girām asmy ekam
akṣaram
yajñānām japayajño'smi sthāvarāṇām himālayaḥ

I am Bhṛgu among the great sages. I am the monosyllable cosmic sound, "AUM", among the words. I am Japa-yajña among the spiritual disciplines (Yajña) and I am the Himālaya among the immovables. (10.25)

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥
aśvatthaḥ sarvavṛkṣāṇām devarṣīṇām ca nāradaḥ
gandharvāṇām citrarathaḥ siddhānām kapilo muniḥ

I am the banyan tree among the trees, Nārada among the sages, Citraratha among the Gandharvas and sage Kapila among the Siddhas. (10.26)

उच्चैःश्रवसम् अश्वानां विद्धि माम् अमृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥
uccaiḥśravasam aśvānām viddhi mām
amṛtodbhavam
airāvataṁ gajendraṇām narāṇām ca narādhipam
āyudhānām ahaṁ vajraṁ dhenūnām asmi kāmadhuk
prajanaś chaṣmi kandaṛpaḥ sarpaṇām asmi vāsukīḥ

Know Me as Uccaiḥśravas — manifested during the time of churning the ocean along with nectar — among the horses, Airāvata among the elephants and the King among men. I am the thunderbolt among weapons, Kāmadhenu among cows and I am Cupid for procreation. Among the serpents, I am Vāsuki. (10.27-28)

अनन्तश् चास्मि नागानां वरुणो यादसाम् अहम् ।
पितृणाम् अर्यमा चास्मि यमः संयमताम् अहम् ॥२९॥
anantaś cāsmi nāgānām varuṇo yādasām aham

pitṛṇām aṛyamā cāsmi yamaḥ saṁyamatām aham
prahlādaś chaṣmi daityaṇām kālāḥ kalayatām aham
mṛgaṇām ca mṛgendro'haṁ vainateyaśca pakṣiṇām

I am Śeṣanāga among Nāgas, I am Varuṇa among the water-gods and Aryamā among the manes. I am Yama among the controllers. I am Prahlāda among Diti's progeny, time or death among the healers, lion among the beasts, and Garuḍa among birds. (10.29-30)

पवनः पवताम् अस्मि रामः शस्त्रभृताम् अहम् ।
झषाणां मकरश् चास्मि स्रोतसाम् अस्मि जाह्नवी ॥३१॥
pavanaḥ pavatām asmi rāmaḥ śastrabhṛtām aham
jhaṣāṇām makaraś cāsmi srotasām asmi jāhnavī

I am the wind among the purifiers and Lord Rāma among the warriors. I am the crocodile among the fishes and the holy Gaṅgā among the rivers. (10.31)

सर्गाणाम् आदिर् अन्तश्च मध्यं चैवाहम् अर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदताम् अहम् ॥३२॥
sargāṇām ādir antaśca madhyaṁ cai'vā'ham arjuna
adhyātmavidyā vidyānām vādaḥ pravadatām aham

I am the beginning, the middle, and the end of all creation, O Arjuna. Among knowledge I am knowledge of the supreme Self. I am logic of the logician. (10.32)

अक्षराणाम् अकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहम् एवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥
akṣarāṇām akāro'smi dvandvaḥ sāmāsikasya ca
aham eva'kṣayaḥ kālo dhātā'haṁ viśvatomukhaḥ

I am the letter "A" among the alphabets. I am the dual compound among compound words. I am endless time (Akṣaya Kāla). I am the sustainer of all and have faces on all sides (or I am omniscient). (10.33)

मृत्युः सर्वहरश्चाहम् उद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर् वाक् च नारीणां स्मृतिर् मेधा धृतिः क्षमा ॥३४॥
mr̥tyuḥ sarvaharaś cā'ham udbhavaśca bhaviṣyatām
kīrtiḥ śrīr vāk ca nārīṇām smṛtir medhā dhṛtiḥ
kṣamā

I am the all-devouring death and also the origin of future beings. I am the seven goddesses (Devis) or guardian angels presiding over the seven qualities — fame, prosperity, speech, memory, intellect, resolve, and forgiveness. (10.34)

बृहत्साम तथा साम्नां गायत्री छन्दसाम् अहम् ।
मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥३५॥

bṛhatsāma tathā sāmṇān gāyatrī chandasām aham
māsānām mārṅasīrṣo'ham ṛtūnām kusumākaraḥ

I am Bṛhatsāma among the Sāma hymns. I am Gāyatrī among the Vedic mantras. I am November-December among the months; I am spring among the seasons. (10.35)

द्यूतं छलयताम् अस्मि तेजस् तेजस्विनाम् अहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववताम् अहम् ॥३६॥

dyūtaṁ chalayatām asmi tejas tejasvinām aham
jayo'smi vyavasāyo'smi sattvaṁ sattvavatām aham

I am gambling of the cheats, splendor of the splendid, victory of the victorious, resolution of the resolute, and goodness of the good. (10.36)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनाम् अप्य् अहं व्यासः कवीनाम् उषानां कविः ॥३७॥
vṛṣṇīnām vāsudevo'smi pāṇḍavānām danamjayah
munīnām apy aham vyāsaḥ kavīnām uśanā kavīḥ

I am Vāsudeva among the Vṛṣṇī family, Arjuna among the Pāṇḍavas, Vyāsa among the sages, and Uśanā among the poets. (10.37)

दण्डो दमयताम् अस्मि नीतिर् अस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवताम् अहम् ॥३८॥
daṇḍo damayatām asmi nītir asmi jigīṣatām
maunaṁ cai'vā'smi guhyānām jñānaṁ jñānavatām aham

I am the power of rulers, the statesmanship of the seekers of victory, I am silence among the secrets and the Self-knowledge of the knowledgeable. (10.38)

यच् चापि सर्वभूतानां बीजं तद् अहम् अर्जुन ।
न तद् अस्ति विना यत् स्यान् मया भूतं चराचरम् ॥३९॥
yac cā'pi sarvabhūtānām bījaṁ tad aham arjuna
na tad asti vinā yat syān mayā bhūtaṁ carācaram

I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. (See also 7.10 and 9.18) (10.39)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तद्देशतः प्रोक्तो विभूतेर् विस्तरो मया ॥४०॥
nā'nto'sti mama divyānām vibhūtīnām paraṁtapa
eṣa tū'ddeśataḥ prokto vibhūter vistaro mayā

There is no end of My divine manifestations, O Arjuna. This is only a brief description of the extent of My divine manifestations. (10.40)

यद् यद् विभूतिमत् सत्त्वं श्रीमद् ऊर्जितम् एव वा ।
तत् तद् एवावगच्छ त्वं मम तेजोऽशंसंभवम् ॥४१॥
yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evā'vagaccha tvaṁ mama tejo'm'śa
saṁbhavam

Whatever is endowed with glory, brilliance, and power — know that to be a manifestation of a very small fraction of My splendor. (10.41)

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहम् इदं कृत्स्नम् एकांशेन स्थितो जगत् ॥४२॥
athavā bahunai'tena kiṁ jñātena tavā'rjuna
viṣṭabhyā'ham idaṁ kṛtsnam ekāṁśena sthito jagat

What is the need for this detailed knowledge, O Arjuna? I continually support the entire universe by a small fraction of My divine power (Yoga-māyā). (See also ChU 3.12.06) (10.42)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
vibhūtiyogo
nāma daśamo'dhyāyaḥ

Thus ends the tenth chapter named “Manifestation of the Absolute” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.
अथ एकादशोऽध्यायः

CHAPTER 11

विश्वरूपदर्शनयोगः

VISION OF THE COSMIC FORM

अर्जुन उवाच
मदनुग्रहाय परमं गुह्यम् अध्यात्मसंज्ञितम् ।
यत् त्वयोक्तं वचस् तेन मोहोऽयं विगतो मम ॥१॥
arjuna uvāca
madanugrahāya paramaṁ guhyam adhyātma
sṁjñitam
yat tvayo'ktaṁ vacas tena moho'yaṁ vigato mama

Arjuna said: My illusion is dispelled by the profound words of wisdom You spoke — out of compassion for me — about the supreme secret of Eternal Being (Brahma). (11.01)

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यम् अपि चाव्ययम् ॥२॥
bhavāpyayau hi bhūtānām śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa māhātmyam api cā'vyayam

O Kṛṣṇa, I have heard from You in detail about the origin and dissolution of beings and Your immutable glory. (11.02)

एवम् एतद् यथात्थ त्वम् आत्मानं परमेश्वर ।
द्रष्टुम् इच्छामि ते रूपम् ऐश्वरं पुरुषोत्तम ॥३॥
evam etad yathā'tha tvam ātmānam parameśvara
draṣṭum icchāmi te rūpam aiśvaram puruṣottama

O Lord, You are as You have said, yet I wish to see Your divine cosmic form, O Supreme Being. (11.03)

मन्यसे यदि तच्छक्यं मया द्रष्टुम् इति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानम् अव्ययम् ॥४॥
manyase yadi tac chakyaṁ mayā draṣṭum iti prabho
yogeshvara tato me tvaṁ darśayā'tmānam avyayam

O Lord, if You think it is possible for me to see Your universal form, then, O Lord of the yogis, show me Your transcendental form. (11.04)

श्रीभगवानुवाच
पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥
śrī bhagavān uvāca
paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ
nānāvidhāni divyāni nānāvarṇā'kṛtīni ca

The Supreme Lord said: O Arjuna, behold My hundreds and thousands of multifarious divine forms of different colors and shapes. (11.05)

पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस् तथा ।
बहून् अदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥
paśyā'dityān vasūn rudrān aśvinau marutas tathā
bahūny adṛṣṭapūrvāṇi paśyā'scaryāṇi bhārata

See the Ādityas, the Vasus, the Rudras, the Aśvins, and the Maruts. Behold, O Arjuna, many wonders never seen before. (11.06)

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुम् इच्छसि ॥७॥
ihai'kasthaṁ jagat kṛtsnaṁ paśyā'dya sacarācaram
mama dehe guḍākeśa yac cā'nyad draṣṭum icchasi

O Arjuna, now behold the entire creation — animate, inanimate, and whatever else you would like to see — all at one place in My body. (11.07)

न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगम् ऐश्वरम् ॥८॥

na tu māṁ śakyase draṣṭum anenaiva svacakṣuṣā
divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram

But you are not able to see Me with your physical eye; therefore, I give you the divine eye to see My majestic power and glory. (11.08)

संजय उवाच
एवम् उक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपम् ऐश्वरम् ॥९॥
saṁjaya uvāca
evam uktvā tato rājan mahāyogeshvaro hariḥ
darśayāmāsa pārthāya paramaṁ rūpam aiśvaram

Samjaya said: O King, having said this, Lord Kṛṣṇa, the great Lord of the mystic power of yoga, revealed His supreme majestic form to Arjuna. (11.09)

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥
aneka vaktra nayanam anekaadbhuta darśanam
aneka divyābharaṇaṁ divyānekodyatāyudham
divyamālyāmbraḥ dharāṁ divyagandhānulepanam
sarvāścaryamayaṁ devam anantaṁ viśvatomukham

Arjuna saw the Universal Form of the Lord with many mouths and eyes and many visions of marvel with numerous divine ornaments, holding many divine weapons, wearing divine garlands and apparel, anointed with celestial perfumes and ointments, full of all wonders — the limitless God with faces on all sides. (11.10-11)

दिवि सूर्यसहस्रस्य भवेद् युगपद् उत्थिता ।
यदि भाः सदृशी सा स्याद् भासस् तस्य महात्मनः ॥१२॥

divi sūrya sahasrasya bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanah

If the splendor of thousands of suns were to blaze forth all at once in the sky, even that would not resemble the splendor of that exalted being. (11.12)

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तम् अनेकधा ।
अपश्यद् देवदेवस्य शरीरे पाण्डवस् तदा ॥१३॥
tatrai'kasthaṁ jagat kṛtsnaṁ pravibhaktam
anekadhā
apaśyad devadevasya śarīre pāṇḍavas tadā

Arjuna saw the entire universe, divided in many ways but standing as (all in) One (and One in all) in the

transcendental body of Kṛṣṇa, the Lord of celestial rulers (Devas). (See also 13.16, and 18.20) (11.13)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
 प्रणम्य शिरसा देवं कृताञ्जलिर् अभाषत ॥१४॥
 tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanan̐jayah
 praṇamya śirasā devam̐ kṛtāñjalir abhāṣata

(Upon seeing the cosmic form of the Lord) Arjuna was filled with wonder; and his hairs standing on end, bowed his head to the Lord and prayed with folded hands. (11.14)

अर्जुन उवाच
 पश्यामि देवांस् तव देव देहे
 सर्वांस् तथा भूतविशेषसंघान् ।
 ब्रह्माणम् ईशं कमलासनस्थम्
 ऋषींश्च सर्वान् उरगांश्च दिव्यान् ॥१५॥
 arjuna uvāca
 paśyāmi devāṁs tava deva dehe
 sarvāṁs tathā bhūta viśeṣa saṁghān
 brahmāṇam īśaṁ kamalāsanasthaṁ
 ṛṣīm̐śca sarvān uragāṁśca divyān

Arjuna said: O Lord, I see in Your body all supernatural controllers (Devas) and multitudes of beings, all sages, celestial serpents, Lord Śiva, as well as Lord Brahmā seated on the lotus. (11.15)

अनेकबाहूदरवक्त्रनेत्रं
 पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
 नान्तं न मध्यं न पुनस् तवादिं
 पश्यामि विश्वेश्वर विश्वरूपम् ॥१६॥
 aneka bāhūdara vaktra netraṁ
 paśyāmi tvāṁ sarvato' nantarūpam
 nā'ntaṁ na madhyaṁ na punas tava' diṁ
 paśyāmi viśveśvara viśvarūpa

O Lord of the universe, I see You everywhere with infinite forms, with many arms, stomachs, faces, and eyes. O Universal Form, I see neither your beginning nor the middle nor the end. (11.16)

किरीटिनं गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
 दीप्तानलार्कद्युतिम् अप्रमेयम् ॥१७॥
 kirīṭinaṁ gadinam̐ cakriṇam̐ ca
 tejorāśiṁ sarvato dīptimantam
 paśyāmi tvāṁ durnirīkṣyaṁ samantād
 dīptānalārkaḍyutim aprameyam

I see You with Your crown, club, discus, and massive radiance, difficult to behold, shining all around like the

immeasurable brilliance and blazing fire of the sun. (11.17)

त्वम् अक्षरं परमं वेदितव्यं
 त्वम् अस्य विश्वस्य परं निधानम् ।
 त्वम् अव्ययः शाश्वतधर्मगोप्ता
 सनातनस् त्वं पुरुषो मतो मे ॥१८॥
 tvam akṣaraṁ paramaṁ veditavyaṁ
 tvam asya viśvasya paraṁ nidhānam
 tvam avyayaḥ śāśvata dharma goptā
 sanātanas tvam̐ puruṣo mato me

I believe You are the Supreme Being (Para-Brahma) to be realized. You are the ultimate resort of the universe. You are the Eternal Being (Brahma, Ātmā, Spirit) and protector of the eternal order (Dharma). (11.18)

अनादिमध्यान्तम् अनन्तवीर्यम्
 अनन्तबाहुं शशिसूर्यनेत्रम् ।
 पश्यामि त्वां दीप्तहुताशवक्त्रं
 स्वतेजसा विश्वम् इदं तपन्तम् ॥१९॥
 anādi madhyāntam ananta vīryam
 ananta bāhuṁ śāsisūrya netraṁ
 paśyāmi tvāṁ dīpta hutāśa vaktraṁ
 svatejasā viśvam̐ idaṁ tapantam

I see You with infinite power, without beginning, middle, or end; with many arms; with the sun and the moon as Your eyes; with Your mouth as a blazing fire, scorching all the universe with Your radiance. (11.19)

द्यावापृथिव्योर् इदम् अन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपम् उग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥
 dyāvāpṛthivyor̐ idam̐ antaraṁ hi
 vyāptaṁ tvayai'kena diśaśca sarvāḥ
 dṛṣṭvā' dbhutaṁ rūpam̐ ugraṁ tave'daṁ
 lokatrayaṁ pravyathitaṁ mahātman

O Lord, the entire space between heaven and earth in all directions is pervaded by You. Seeing Your marvelous and terrible form, the three worlds (Lokas) are trembling with fear. (11.20)

अमी हि त्वां सुरसंघा विशन्ति
 केचिद् भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्य् उक्त्वा महर्षिसिद्धसंघाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥
 amī hi tvāṁ surasaṁghā viśanti
 kecid bhītāḥ prāñjalayo gṛṇanti
 svastī'ty uktvā maharṣi sidhasaṁghāḥ
 stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ

Hosts of supernatural rulers enter into You. Some with folded hands sing Your names and glories in fear. A multitude of Mahārṣis and Siddhas hail and adore You with abundant praises. (11.21)

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥
rudrādityā vasavo ye ca sādhyā
viśve 'śvinau marutaś co'ṣmapāś ca
gandharva yakṣāsura siddha saṁghā
vīkṣante tvāṁ vismitāś cai'va sarve

The Rudras, Ādityas, Vasus, Sādhyas, Viśvadevas, Aśvins, Maruts, Ūṣmapās, Gandharvas, Yakṣas, Asuras, and Siddhas — all the celestial beings gaze at You in amazement. (11.22)

रूपं महत् ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहुरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥२३॥

rūpaṁ mahat te bahu vaktra netraṁ
mahābāho bahu bāhū rupādam
bahūdaraṁ bahu daṁṣṭrākarālāṁ
dṛṣṭvā lokāḥ pravyathitās tathā 'ham

Seeing your infinite form with many mouths, eyes, arms, thighs, feet, stomachs, and many fearful tusks, the worlds are trembling with fear, and so do I, O mighty Lord. (11.23)

नभःस्पृशं दीप्तम् अनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥
nabhaḥ spr̥śaṁ dīptam aneka varṇaṁ
vyāttānanaṁ dīpta viśāla netram
dṛṣṭvā hi tvāṁ pravyathitā 'ntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

Seeing Your effulgent and colorful form touching the sky, Your mouth wide open and large shining eyes, I am frightened and find neither peace nor courage, O Kṛṣṇa. (11.24)

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥२५॥
daṁṣṭrākarālāni ca te mukhāni
dṛṣṭvai'va kālānala sannibhāni

diśo na jāne na labhe ca śarma
prasīda deveśa jagannivāsa

Seeing Your mouths with fearful tusks, glowing like fires of cosmic dissolution, I lose my sense of direction and find no comfort. Have mercy on me, O Lord of celestial rulers (Devas), refuge of the universe! (11.25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैर् अपि योधमुख्यैः ॥२६॥
amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahai'vā'vanipālasaṁghaiḥ
bhīṣmo droṇaḥ sūtaputras tathā'sau
sahā'smadīyair api yodhamukhyaiḥ
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद् विलग्ना दशनान्तरेषु
संहस्यन्ते चूर्णितैर् उत्तमाङ्गैः ॥२७॥
vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni
kecid vilagnā daśanāntareṣu
saṁdṛśyante cūrṇitair uttamāṅgaiḥ

The sons of Dhṛtarāṣṭra, along with the hosts of other kings, Bhīṣma, Droṇa, and Karṇa together with chief warriors on our side, are also quickly entering into Your fearful mouths with terrible tusks. Some are seen caught between the tusks with their heads crushed. (11.26-27)

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रम् एवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्य् अभिविज्वलन्ति ॥२८॥
yathā nadīnāṁ bahavo 'mbuvegāḥ
samudram evā'bhimukhā dravanti
tathā tavā'mī naralokavīrā
viśanti vaktrāṇy abhivijvalanti

These warriors of the mortal world are entering Your blazing mouths as many torrents of the rivers enter into the ocean. (11.28)

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्
तवापि वक्त्राणि समृद्धवेगाः ॥२९॥
yathā pradīptaṁ jvalanaṁ pataṅgā
viśanti nāśāya samṛdhavegāḥ
tathai'va nāśāya viśanti lokāś
tavā'pi vaktrāṇi samṛdhavegāḥ

All these people are rapidly rushing into Your mouths for destruction as moths rush with great speed into the blazing flame for destruction. (11.29)

लेलिह्यसे ग्रसमानः समन्तालु
लोकान् समग्रान् वदनैर् ज्वलद्भिः ।
तेजोभिर् आपूर्य जगत् समग्रं
भासस् तवोग्राः प्रतपन्ति विष्णो ॥३०॥
lelihyase grasamānaḥ samantāl
lokān samagrān vadanair jvaladbhiḥ
tejobhir āpūrya jagat samagrām
bhāsas tavo'grāḥ pratapanti viṣṇo

You are licking up all the worlds with Your flaming mouths, swallowing them from all sides. Your powerful radiance is filling the entire universe with effulgence and burning it, O Kṛṣṇa. (11.30)

आख्याहि मे को भवान् उग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुम् इच्छामि भवन्तम् आद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

ākhyāhi me ko bhavān ugrarūpo
namo 'stu te devavara prasīda
vijñātum icchāmi bhavantam ādyaṁ
na hi prajānāmi tava pravṛttim

Tell me who You are in such a fierce form? My salutations to You, O best of all celestial rulers (Devas). Be merciful! I wish to understand You, O primal Being, because I do not know Your mission. (11.31)

श्रीभगवानुवाच
कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समार्हतुम् इह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥
śrī bhagavān uvāca
kālo 'smi lokakṣayakṛt pravṛddho
lokān samāhartum iha pravṛttaḥ
ṛte 'pi tvāṁ na bhaviṣyanti sarve
ye 'vasthitāḥ pratyānikēṣu yodhāḥ

The Supreme Lord said: I am death, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (11.32)

तस्मात् त्वम् उत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वम् एव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

tasmāt tvam uttiṣṭha yaśo labhasva
jityā śatrūn bhunṅksva rājyaṁ samṛdham
mayai'vai'te nihataḥ pūrvam eva
nimittamātraṁ bhava savyasācin

Therefore, get up and attain glory. Conquer your enemies, and enjoy a prosperous kingdom. I have already destroyed all these warriors. You are simply My instrument, O Arjuna. (11.33)

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यान् अपि योधवीरान् ।

मया हतांसु त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥
droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca
karṇaṁ tathā'nyān api yodhavīrān
mayā hatānsu tvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Kill Droṇa, Bhīṣma, Jayadratha, Karṇa, and other great warriors who are already killed by Me. Do not fear. You will certainly conquer the enemies in the battle; therefore, fight! (11.34)

संजय उवाच
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर् वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥३५॥
saṁjaya uvāca
etac chrutvā vacanaṁ keśavasya
kṛtāñjalir vepamānaḥ kirīṭī
namaskṛtvā bhūya evāha kṛṣṇaṁ
sagadgadaṁ bhītabhītaḥ praṇamya

Samjaya said: Having heard these words of Kṛṣṇa, the crowned Arjuna, trembling with folded hands, prostrated with fear and spoke to Kṛṣṇa in a choked voice. (11.35)

अर्जुन उवाच
स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्य् अनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥३६॥
arjuna uvāca
sthāne hṛṣīkeśa tava prakīrtyā
jagat prahrṣyaty anurajyate ca
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṁghāḥ

Arjuna said: Rightly, O Kṛṣṇa, the world delights and rejoices in glorifying You. Terrified demons flee in all directions. The hosts of Siddhas bow to You in adoration. (11.36)

कस्माच्च ते न नमेरन् महात्मन्
 गरीयसे ब्रह्मणोऽप्य् आदिकर्त्रे ।
 अनन्त देवेश जगन्निवास
 त्वम् अक्षरं सद असत् तत्परं यत् ॥३७॥
 kasmāc ca te na nameran mahātman
 garīyase brahmaṇo 'py ādikartre
 ananta deveśa jagannivāsa
 tvam akṣaram sad asat tatparam yat

Why should they not, O great soul, bow to You — the original creator — who is even greater than Brahmā, the creator of material worlds? O infinite Lord, O God of all celestial rulers (Devas), O abode of the universe, You are both Sat (Eternal) and Asat (Temporal) and the Supreme Being (Para-Brahma) that is beyond both Sat and Asat. (See also 9.19, and 13.12 for a commentary) (11.37)

त्वम् आदिदेवः पुरुषः पुराणस्
 त्वम् अस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम
 त्वया तत् विश्वम् अनन्तरूप ॥३८॥
 tvam ādidevaḥ puruṣaḥ purāṇas
 tvam asya viśvasya param nidhānam
 vettāsi vedyam ca param ca dhāma
 tvayā tataṁ viśvam anantarūpa

You are the primal God, the most ancient Person. You are the ultimate resort of all the universe. You are the knower, the object of knowledge, and the supreme abode. The entire universe is pervaded by You, O Lord of the infinite form. (11.38)

वायुर् यमोऽग्निर् वरुणः शशाङ्कः
 प्रजापतिस् त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः
 पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥
 vāyur yamo 'agnir varuṇaḥ śaśāṅkaḥ
 prajāpatis tvaṁ prapitāmahaś ca
 namo namaste 'stu sahasrakṛtvaḥ
 punaśca bhūyo 'pi namo namaste

You are Vāyu, Yama, Agni, Varuṇa, Śaśāṅka, and Brahmā as well as the father of Brahmā. Salutations to You a thousand times and again and again salutations to You. (11.39)

नमः पुरस्ताद् अथ पृष्ठतस् ते
 नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस् त्वं
 सर्वं समान्प्रोषि ततोऽसि सर्वः ॥४०॥
 namaḥ purastād atha pṛṣṭhatas te
 namo 'stu te sarvata eva sarva
 ananta vīryāmita vikramas tvaṁ

sarvaṁ samāpnoṣi tato 'si sarvaḥ

My salutations to You from front and from behind. O Lord, my obeisances to You from all sides. You are infinite valor and the boundless might. You pervade everything, and therefore You are everywhere and in everything. (11.40)

सखेति मत्वा प्रसभं यद् उक्तं
 हे कृष्ण हे यादव हे सखेति ।
 अजानता महिमानं तवेदं
 मया प्रमादात् प्रणयेन वापि ॥४१॥
 sakheti matvā prasabham yad uktam
 he kṛṣṇa he yādava he sakheti
 ajānatā mahimānaṁ tave'dam
 myā pramādāt prañayena vāpi

Considering You merely as a friend, and not knowing Your greatness, I have inadvertently addressed You as O Kṛṣṇa, O Yādava, O friend, etc. merely out of affection or carelessness. (11.41)

यच्च चावहासार्थम् असत्कृतोऽसि
 विहारशय्यासनभोजनेषु ।
 एकोऽथवाप्य् अच्युत तत्समक्षं
 तत् क्षामये त्वाम् अहम् अप्रमेयम् ॥४२॥
 yac cā'vahāsārtham asatkṛto 'si
 vihāra śayyāsana bhojaneṣu
 eko 'thavāpy acyuta tat samakṣam
 tat kṣāmaye tvām aham aprameyam

In whatever way I may have insulted You in jokes; while playing, reposing in bed, sitting, or at meals; when alone or in front of others, O Kṛṣṇa, the immeasurable One, I implore You for forgiveness. (11.42)

पितासि लोकस्य चराचरस्य
 त्वम् अस्य पूज्यश्च गुरुर गरीयान् ।
 न त्वत्समोऽस्त्य् अभ्यधिकः कुतोऽन्यो
 लोकत्रयेऽप्य् अप्रतिमप्रभाव ॥४३॥
 pitā'si lokasya carācarasya
 tvam asya pūjyaśca gurur garīyān
 na tvatsamo 'sty abhyadhikaḥ kuto 'nyo
 lokatraye 'py apratima prabhāva

You are the father of this animate and inanimate world and the greatest Guru to be worshipped. No one is even equal to You in the three worlds; how can there be one greater than You, O Being of incomparable glory? (11.43)

तस्मात् प्रणम्य प्रणिधाय कायं
 प्रसादये त्वाम् अहम् ईशम् ईड्यम् ।

पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥
tasmāt praṇamya praṇidhāya kāyaṁ
prasādaye tvām aham īśam īḍyam
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyā'rhasi deva soḍhum

Therefore, O adorable Lord, I seek Your mercy by bowing down and prostrating my body before You. Bear with me as a father to his son, as a friend to a friend, and as a husband to his wife, O Lord. (11.44)

अष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तद् एव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥४५॥
adṛṣṭapūrvam hr̥ṣito 'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagannivāsa

I am delighted by beholding that which has never been seen before, and yet my mind is tormented with fear. Therefore, O God of celestial rulers (Devas), the refuge of the universe, have mercy on me and show me that (four-armed) form. (11.45)

किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुम् अहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥४६॥
kirīṭinaṁ gadinaṁ cakrahastam
icchāmi tvāṁ draṣṭum ahaṁ tathai'va
tenai'va rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte

I wish to see You with a crown, holding mace and discus in Your hand. Therefore, O Lord, with a thousand arms and universal form, please appear in the four-armed form. (11.46)

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितम् आत्मयोगात् ।
तेजोमयं विश्वम् अनन्तम् आद्यं
यन् मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥
śrī bhagavān uvāca
mayā prasannena tava'rjune'daṁ
rūpaṁ paraṁ darśitam ātmayogāt
tejomayaṁ viśvam anantam ādyaṁ
yan me tvadanyena na dṛṣṭapūrvam

The Supreme Lord said: O Arjuna, being pleased with you I have shown you, through My own yogic powers,

My particular supreme, shining, universal, infinite, and primal form that has never been seen before by anyone other than you. (11.47)

न वेदयज्ञाध्ययनैर् न दानैर्
न च क्रियाभिर न तपोभिर् उग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥
na vedayajñādhyayanair na dānair
na ca kriyābhir na tapobhir ugraiḥ
evamrūpaḥ śakya ahaṁ nr̥loke
draṣṭum tvadanyena kurupravīra

O Arjuna, neither by study of the Vedas nor by sacrifice nor by charity nor by rituals nor by severe austerities can I be seen in this cosmic form by anyone other than you in this human world. (11.48)

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरम् ईदृग्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस् त्वं
तद् एव मे रूपम् इदं प्रपश्य ॥४९॥
mā te vyathā mā ca vimūḍhabhāvo
dṛṣṭvā rūpaṁ ghoram īdṛḡmame'dam
vyapetabhīḥ prītamanāḥ punas tvam
tad eva me rūpaṁ idaṁ prapaśya

Do not be perturbed and confused by seeing such a terrible form as this. With fearless and cheerful mind, now behold My four-armed form. (11.49)

संजय उवाच
इत्थं अर्जुनं वासुदेवस् तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतम् एनं
भूत्वा पुनः सौम्यवपुर् महात्मा ॥५०॥
saṁjaya uvāca
ity arjunaṁ vāsudevas tatho'ktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ
āśvāsayāmāsa ca bhītam enaṁ
bhūtvā punaḥ saumyavapur mahātmā

Samjaya said: After speaking like this to Arjuna, Kṛṣṇa revealed His four-armed form. And then assuming His pleasant human form, Lord Kṛṣṇa, the Great One, consoled Arjuna, who was terrified. (11.50)

अर्जुन उवाच
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीम् अस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥
arjuna uvāca
dṛṣṭve'daṁ mānuṣaṁ rūpaṁ tava saumyaṁ
janārdana
idānīm asmi saṁvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

Arjuna said: O Kṛṣṇa, seeing this lovely human form of Yours, I have now become tranquil and normal again. (11.51)

श्रीभगवानुवाच

सुदुर्दर्शम् इदं रूपं दृष्टवानसि यन् मम ।

देवा अप्य् अस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

śrī bhagavān uvāca

sudurdarśam idaṁ rūpaṁ dr̥ṣṭavānasi yan mama

devā apy asya rūpasya nityaṁ darśana kāṅkṣiṇaḥ

The Supreme Lord said: This (four-armed) form of Mine that you have seen is very difficult, indeed, to see. Even celestial controllers (Devas) are ever longing to see this form. (11.52)

नाहं वेदैर् न तपसा न दानेन न चेज्यया ।

शक्य एवविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

nā'haṁ vedair na tapasā na dānena na ce'jyayā

śakya evaṁvidho draṣṭuṁ dr̥ṣṭavānasi mām yathā

This (four-armed) form of Mine that you have just seen cannot be seen even by study of the Vedas or by austerity or by acts of charity or by the performance of rituals. (See also KaU 2.23) (11.53)

भक्त्या त्व अनन्यया शक्य अहम् एवविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

bhaktyā tv ananyayā śakya aham evaṁvidho'rjuna

jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paramitapa

However, through single-minded devotion alone, I can be seen in this form, can be known in essence, and also can be reached, O Arjuna. (11.54)

मत्कर्मकृन् मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स माम् एति पाण्डव ॥५५॥

matkarmakṛn matparamo madbhaktaḥ saṅgavarjitah

nirvairah sarvabhūteṣu yaḥ sa mām eti pāṇḍava

One who does all works for Me and to whom I am the supreme goal, who is my devotee, who has no attachment, and who is free from enmity towards any being — attains Me, O Arjuna. (See also 8.22) (11.55)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde viśvarūpadarśanayogo nāma ekādaśo'dhyāyaḥ

Thus ends the eleventh chapter named “Vision of the Cosmic Form” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,

dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ द्वादशोऽध्यायः

CHAPTER 12

भक्तियोगः

PATH OF DEVOTION

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास् त्वां पर्युपासते ।

ये चाप्य् अक्षरम् अव्यक्तं तेषां के योगवित्तमाः ॥१॥

arjuna uvāca

evaṁ satata yuktā ye bhaktās tvāṁ paryupāsate

ye cāpy akṣaram avyaktaṁ teṣāṁ ke yogavittamāḥ

Arjuna said: Which of these has the best knowledge of yoga — those ever-steadfast devotees who thus worship You (as Kṛṣṇa, Your personal aspect) or those who worship Your impersonal aspect, the Eternal Being (Brahma)? (12.01)

श्रीभगवानुवाच

मय्य् आवेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास् ते मे युक्ततमा मताः ॥२॥

śrī bhagavān uvāca

mayy āveśya mano ye mām nityayuktā upāsate

śraddhayā parayopetās te me yuktatamā matāḥ

The Supreme Lord said: I consider the best yogis to be those ever steadfast devotees (Bhaktas) who worship with supreme faith by fixing their mind on Me as their personal God. (See also 6.47) (12.02)

ये त्व् अक्षरम् अनिर्देश्यम् अव्यक्तं पर्युपासते ।

सर्वत्रगम् अचिन्त्यं च कूटस्थम् अचलं ध्रुवम् ॥३॥

ye tv akṣaram anirdeśyam avyaktaṁ paryupāsate sarvatragam acintyaṁ ca kūṭastham acalaṁ dhruvam

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति माम् एव सर्वभूतहिते रताः ॥४॥

saṁniyamye'ndriyagrāmaṁ

sarvatra

samabuddhayaḥ

te prāpnuvanti mām eva sarvabhūta hite ratāḥ

They also attain Me who worship the unchangeable, the inexplicable, the invisible, the omnipresent, the inconceivable, the unchanging, the immovable Eternal Being (Brahma), restraining all the senses, even-minded under all circumstances, engaged in the welfare of all creatures. (12.03-04)

क्लेशोऽधिकतरस् तेषाम् अव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर् दुःखं देहवद्विर् अवाप्यते ॥५॥
 kleśo' dhikataras teṣām avyaktāsaktacetāsām
 avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate

Self-realization is more difficult for those who fix their mind on the impersonal, unmanifest, Eternal Being (Brahma) because comprehension of the unmanifest by embodied beings is attained with difficulty. (12.05)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
 अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥
 ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ
 ananyenaiva yogena mām dhyāyanta upāstate
 teṣāṁ ahaṁ samudhartaṁ mṛtyusamsārasāgarāt ।
 भवामि नचिरात् पार्थ मय्य् आवेशितचेतसाम् ॥७॥
 teṣāṁ ahaṁ samuddhartā mṛtyu saṁsāra sāgarāt
 bhavāmi nacirāt pārtha mayy āveśita cetāsām

But for those who worship Me with unswerving devotion as their personal God, whose thoughts are set on My personal form, who offer all actions to Me, intent on Me as the Supreme, and meditate on Me — I swiftly become their savior from the world that is the ocean of death and transmiration, O Arjuna. (12.06-07)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
 निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥
 mayyeva mana ādhatsva mayi buddhiṁ niveśaya
 nivasiṣyasi mayyeva ata ūrdhvaṁ na saṁśayaḥ

Therefore, focus your mind on Me and let your intellect dwell upon Me alone (through meditation and contemplation). Thereafter, you shall certainly attain Me. (12.08)

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
 अभ्यासयोगेन ततो माम् इच्छाप्तुं धनंजय ॥९॥
 atha cittam samādhātum na śaknoṣi mayi sthiram
 abhyāsa yogena tato mām icchāptum dhananjaya

If you are unable to focus your mind steadily on Me, then long to attain Me, O Arjuna, by practice of (any other) spiritual discipline (Sādhana) that suits you. (12.09)

अभ्यासेऽप्य् असमर्थोऽसि मत्कर्मपरमो भव ।
 मदर्थम् अपि कर्माणि कुर्वन् सिद्धिम् अवाप्स्यसि ॥१०॥
 abhyāse'py asamartho'si matkarmaparamo bhava
 madartham api karmāṇi kurvan siddhim avāpsyasi

If you are unable even to do any spiritual discipline (Sādhana), then be intent on performing your duty for Me. You shall attain perfection just by working for Me (as an instrument, just to serve and please Me, without selfish motives). (See also 9.27, 18.46) (12.10)

अथैतद् अप्य् अशक्तोऽसि कर्तुं मद्योगम् आश्रितः ।
 सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥
 athaitad apy aśakto'si kartuṁ madhyogam āśritaḥ
 sarva karmaphala tyāgaṁ tataḥ kuru yatātmavān

If you are unable to work for Me, then just surrender unto My will and renounce (the attachment to, and the anxiety for) the fruits of all work with subdued mind (by learning to accept all results, as God's grace (Prasāda)) with equanimity. (12.11)

श्रेयो हि ज्ञानम् अभ्यासाज् ज्ञानाद् ध्यानं विशिष्यते ।
 ध्यानात् कर्मफलत्यागस् त्यागाच्च छान्तिर् अनन्तरम् ॥१२॥
 śreyo hī jñānam abhyāsāj jñānād dhyānam viśiṣyate
 dhyānāt karmaphala tyāgas tyāgāc chāntir
 anantaram

The knowledge of scriptures is better than mere ritualistic practice; meditation is better than scriptural knowledge; Tyāga, or renunciation of (the selfish attachment to) the fruits of work is better than meditation; peace immediately follows Tyāga. (See more on renunciation in 18.02, 18.09) (12.12)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥
 adveṣṭā sarva bhūtānām maitraḥ karuṇa eva ca
 nirmamo nirahamkāraḥ samaduḥkhasukhaḥ kṣamī
 संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मय्य् अर्पितमनोबुद्धिर् यो मद्भक्तः स मे प्रियः ॥१४॥
 saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
 mayy arpita manobuddhir yo madbhaktaḥ sa me priyaḥ

One is dear to me who does not hate any creature, who is friendly and compassionate, free from the notion of "I" and "my", even-minded in pain and pleasure, forgiving; and the yogī who is ever content, who has subdued the mind, whose resolve is firm, whose mind and intellect are engaged in dwelling upon Me, and who is devoted to Me. (12.13-14)

यस्मान् नोद्विजते लोको लोकान् नोद्विजते च यः ।
 हर्षामर्षभयोद्वेगैर् मुक्तो यः स च मे प्रियः ॥१५॥
 yasmān nodvijate loka lokān nodvijate ca yaḥ
 harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ

One is also dear to Me who does not agitate others and who is not agitated by them, who is free from joy, envy, fear, and anxiety. (12.15)

अनपेक्षः शुचिर् दक्ष उदासीनो गतव्यथः ।
 सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥
 anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ
 sarvārambha parityāgī yo madbhaktaḥ sa me priyaḥ

One who is desireless, pure, wise, impartial, and free from anxiety; who has renounced the doership in all undertakings — such a devotee is dear to Me. (12.16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥१७॥
yo na hr̥syati na dveṣṭi na śocati na kāṅkṣati
śubhāśubha parityāgī bhaktimān yaḥ sa me priyaḥ

One who neither rejoices nor grieves, neither likes nor dislikes, who has renounced both the good and the evil and is full of devotion — is dear to Me. (12.17)

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

samaḥ śatrau ca mitre ca tathā mānāpamānayoḥ
śītoṣṇa sukha duḥkheṣu samaḥ saṅgavivarjitah
tulya nindā stutir maunī saṁtuṣṭo yena kenacit
aniketaḥ sthīramatir bhaktimān me priyo naraḥ

One who remains the same towards friend or foe, in honor or disgrace, in heat or cold, in pleasure or pain; who is free from attachment; who is indifferent to censure or praise, quiet, content with whatever one has, unattached to a place (a country, or a house), tranquil, and full of devotion — that person is dear to Me. (12.18-19)

ये तु धर्म्यामृतम् इदं यथोक्तं पयुपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥
ye tu dharmyāmṛtam idaṁ yathoktaṁ paryupāsate
śraddadhānā matparamā bhaktāḥ te'tīva me priyāḥ

But those faithful devotees are very dear to Me who set Me as their supreme goal and follow (or just sincerely try to develop) the above mentioned nectar of moral values. (12.20)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
bhaktiyogo
nāma dvādaśo'dhyāyaḥ

Thus ends the twelfth chapter named “Path of Devotion” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,
dealing with the science of the Absolute in the form of the dialogue between

Śrīkṛṣṇa and Arjuna.

अथ त्रयोदशोऽध्यायः

CHAPTER 13

क्षेत्रक्षेत्रज्ञविभागयोगः

CREATION AND THE CREATOR

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रम् इत्थं अभिधीयते ।
एतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥
śrī bhagavān uvāca
idaṁ śarīraṁ kaunteya kṣetram ity abhidhīyate
etad yo vetti taṁ prāhuḥ kṣetrājña iti tadvidaḥ

The Supreme Lord said: O Arjuna, this physical body, the miniature universe, may be called the field or creation. One who knows the creation is called the creator (or Ātmā) by the seers of truth. (13.01)

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर् ज्ञानं यत् तज् ज्ञानं मतं मम ॥२॥
kṣetrājñaṁ cā'pi māṁ viddhi sarvakṣetreṣu bhārata
kṣetra kṣetrājñayor jñānaṁ yat taj jñānaṁ mataṁ mama

O Arjuna, know Me to be the creator of all creation. I consider the true understanding of both the creator and creation to be transcendental (or metaphysical) knowledge. (13.02)

तत् क्षेत्रं यच्च यद्विद्वक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३॥
tat kṣetraṁ yac ca yādṛk ca yadvikāri yataśca yat
sa ca yo yat prabhāvaśca tat samāseṇa me śṛṇu

What creation is, what it is like, what its transformations are, where its source is, who that creator is, and what His powers are — hear all these from Me in brief. (13.03)

ऋषिभिर् बहुधा गीतं छन्दोभिर् विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर् विनिश्चितैः ॥४॥
ṛṣibhir bahudhā gītāṁ chandobhir vividhaiḥ pṛthak
brahmasūtrapadais cai'va hetumadbhir viniścitaḥ

The seers have separately described the creation and the creator in different ways in the Vedic hymns and also in the conclusive and convincing verses of the Brahma-Sūtra. (13.04)

महाभूतान्य अहंकारो बुद्धिर् अव्यक्तम् एव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
mahābhūtāny ahaṁkāro buddhir avyaktam eva ca
indriyāṇi daśai'kaṁ ca pañca ce'ndriyagocarāḥ

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
 एतत् क्षेत्रं समासेन सविकारम् उदाहृतम् ॥६॥
 icchā dveṣaḥ sukhaṁ duḥkhaṁ saṁghātaś cetanā
 dhṛtiḥ
 etat kṣetraṁ samāseṇa savikāram udāhṛtam

The primary material Nature (Ādi Prakṛti or Avyakta), cosmic intellect (Mahat), “I” consciousness or ego, five basic elements, ten organs, mind, five sense objects, and desire, hatred, pleasure, pain, the physical body, consciousness, and resolve — thus the entire field has been briefly described with its transformations. (See also 7.04) (13.05-06)

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिर् आर्जवम् ।
 आचार्योपासनं शौचं स्थैर्यम् आत्मविनिग्रहः ॥७॥
 amānitvam adambhitvam ahiṁsā kṣāntir ārjavam
 ācāryopāsanam śaucaṁ sthairyam ātmavinigrahaḥ
 इन्द्रियार्थेषु वैराग्यम् अनहंकार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥
 indriyārtheṣu vairāgyam anahamkāra eva ca
 janma mṛtyu jarā vyādhi-duḥkha doṣānudaśanam

Humility, modesty, nonviolence, forgiveness, honesty, service to guru, purity (of thought, word, and deed), steadfastness, self-control, aversion for sense objects, absence of ego, constant reflection on the pain and suffering inherent in birth, old age, disease, and death; (13.07-08)

असक्तिर् अनभिष्वङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु ॥९॥
 asaktir anabhiṣvaṅgaḥ putra dāra gṛhādiṣu
 nityaṁ ca samacittatvam iṣṭā'niṣṭopapattiṣu
 मयि चानन्ययोगेन भक्तिर् अव्यभिचारिणी ।
 विविक्तदेशसेवित्वम् अरतिर् जनसंसदि ॥१०॥
 mayi cā'nanyayogena bhaktir avyabhicāriṇī
 vivikta deśa sevitam aratir janasaṁsadi
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज् ज्ञानम् इति प्रोक्तम् अज्ञानं यद् अतोऽन्यथा ॥११॥
 adhyātma jñāna nityatvaṁ tattva jñānārtha darśanam
 etaj jñānam iti proktam ajñānaṁ yad ato'nyathā

Detachment, non-fondness with son, wife, home, etc.; unfailing equanimity upon attainment of the desirable and the undesirable and unswerving devotion to Me through single-minded contemplation, taste for solitude, distaste for social gatherings and gossips, steadfastness in acquiring knowledge of Eternal Being (Brahma), and seeing the omnipresent Supreme Being (Par-Brahma, Kṛṣṇa) everywhere — this is said to be knowledge. That which is contrary to this is ignorance. (13.09-11)

ज्ञेयं यत् तत् प्रवक्ष्यामि यज् ज्ञात्वाऽमृतम् अश्नुते ।
 अनादिमत् परं ब्रह्म न सत् तन् नासद् उच्यते ॥१२॥
 jñeyaṁ yat tat pravakṣyāmi yaj jñātvā'mṛtam aśnute
 anādimat param brahma na sat tan nā'sad ucyate

I shall fully describe the object of knowledge — knowing which, one attains immortality. The beginningless Supreme Being (Para-Brahma) is said to be neither eternal (Sat) nor temporal (Asat). (See also 9.19, 11.37, and 15.18) (13.12)

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
 सर्वतःश्रुतिमल् लोके सर्वम् आवृत्य तिष्ठति ॥१३॥
 sarvataḥ pāṇipādaṁ tat sarvato'kṣiśiromukham
 sarvataḥ śrutimal loka sarvam āvṛtya tiṣṭhati

The Eternal Being (Brahma) has His hands, feet, eyes, head, mouth, and ears everywhere because He is all-pervading and omnipresent. (See also RV 10.81.03, ShU 3.16) (13.13)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
 असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥
 sarvendriya guṇābhāsaṁ sarvendriya vivarjitam
 asaktaṁ sarvabhṛc cai'va nirguṇaṁ guṇabhoktṛ ca

He is the perceiver of all sense objects without the physical sense organs; unattached, and yet the sustainer of all; devoid of three modes (Guṇas) of material Nature (Prakṛti), and yet the enjoyer of the Guṇas of Prakṛti (by becoming a living entity (Jīva)). (13.14)

बहिर् अन्तश्च भूतानाम् अचरं चरम् एव च ।
 सूक्ष्मत्वात् तद् अविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥
 bahir antaśca bhūtānām acaraṁ caram eva ca
 sūkṣmatvāt tad avijñeyaṁ dūrasthaṁ cā'ntike ca tat

He is inside as well as outside all beings, animate and inanimate. He is incomprehensible because of His subtlety. And because of His omnipresence, He is very near — residing in one's inner psyche — as well as far away in the Supreme Abode (Parama-dhāma). (13.15)

अविभक्तं च भूतेषु विभक्तम् इव च स्थितम् ।
 भूतभर्तृ च तज् ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥
 avibhaktaṁ ca bhūteṣu vibhaktaṁ iva ca sthitam
 bhūta bhartṛ ca taj jñeyaṁ grasiṣṇu prabhaviṣṇu ca

He is undivided, yet appears to exist as if divided in beings. He, the object of knowledge, appears as: Brahmā, the creator; Viṣṇu, the sustainer; and Śiva, the destroyer of all beings. (See also 11.13, and 18.20) (13.16)

ज्योतिषाम् अपि तज् ज्योतिस् तमसः परम् उच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

jyotiṣām api taj jyotis tamasaḥ param ucyate
jñānaṁ jñeyaṁ jñānagamyam hṛdi sarvasya
viṣṭhitam

Para-Brahma, the Supreme Person, is the source of all light. He is said to be beyond darkness (of ignorance or Māyā). He is the Self-knowledge, the object of Self-knowledge, and seated in the inner psyche (or the causal heart as consciousness (See verse 18.61)) of all beings, He is to be realized by Self-knowledge (Jñāna, Tāratamya-Jñāna, Brahma-vidyā). (See also 15.06 and 15.12, and MuU 3.01.07, ShU 3.08) (13.17)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्वक्त एतद् विज्ञाय मद्रावायोपपद्यते ॥१८॥
iti kṣetraṁ tathā jñānaṁ jñeyaṁ co'ktaṁ samāsataḥ
madbhakta etad vijñāya madbhāvāyo'papadyate

Thus, I have briefly described creation as well as knowledge and the object of knowledge. Understanding this, My devotee attains My supreme abode. (13.18)

प्रकृतिं पुरुषं चैव विद्ध्य अनादी उभाव् अपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥
prakṛtiṁ puruṣaṁ caiva viddhy anādī ubhāv api
vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavaṁ
कार्यकरणकर्तृत्वे हेतुः प्रकृतिर् उच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुर् उच्यते ॥२०॥
kārya karaṇa kartṛtve hetuḥ prakṛtir ucyate
puruṣaḥ sukhaduḥkṣhānām bhoktṛtve hetur ucyate

Know that both material Nature (Prakṛti) and Spiritual Being (Puruṣa) are beginningless. All manifestations and three dispositions of mind and matter, called modes or Guṇas, are born of Prakṛti. Prakṛti is said to be the cause of production of the physical body and organs (of perception and action). Puruṣa (Consciousness) is said to be the cause of experiencing pleasure and pain. (13.19-20)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२१॥
puruṣaḥ prakṛtiṣtho hi bhuṅkte prakṛtijān guṇān
kāraṇam guṇa saṅgo'sya sad asad yoni janmasu

Spiritual Being (Puruṣa) enjoys three modes (Guṇas) of material Nature (Prakṛti) by associating with Prakṛti. Attachment to the Guṇas (due to ignorance caused by previous Karma) is the cause of birth of the living entity (Jīva) in good and evil wombs. (13.21)

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्यु उक्तो देहेऽस्मिन् पुरुषः परः ॥२२॥

upadraṣṭā'numantā ca bhartā bhoktā maheśvaraḥ
paramātmēti cāpy uktō dehe'smin puruṣaḥ paraḥ

Eternal Being (Brahma, Ātmā, Spirit) in the body is also called the witness, the guide, the supporter, the enjoyer, the great Lord, and also the Supreme Self. (13.22)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥
ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha
sarvathā vartamāno'pi na sa bhūyo'bhijāyate

They who truly understand Spiritual Being (Puruṣa) and the material Nature (Prakṛti) with its three modes (Guṇas) are not born again, regardless of their way of life. (13.23)

ध्यानेनात्मनि पश्यन्ति केचिद् आत्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥
dhyānenā'tmani paśyanti kecid ātmānam ātmanā
anye sāmkyena yogena karmayogena cā'pare

Some perceive the supersoul (Paramātmā) in their inner psyche through mind and intellect that have been purified by meditation or by metaphysical knowledge or by Karma-yoga. (13.24)

अन्ये त्व एवम् अजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्य एव मृत्युं श्रुतिपरायणाः ॥२५॥
anye tv evam ajānantaḥ śrutvā'nyebhya upāstate
te'pi cā'titaranty eva mṛtyuṁ śrutiparāyaṇāḥ

Others, however, do not know the yogas of meditation, knowledge, and work; but they perform deity worship with faith, as mentioned in the scriptures by the saints and sages. They also transcend death by virtue of their firm faith in what they have heard. (13.25)

यावत् संजायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद् विद्धि भरतर्षभ ॥२६॥
yāvat saṁjāyate kiñcit sattvaṁ sthāvara jaṅgamam
kṣetrakṣetrajaṇa saṁyogāt tad viddhi bharatarṣabha

Whatever is born — animate or inanimate — know them to be born from the union of the field (Prakṛti or matter) and the field knower (Puruṣa or Spirit), O Arjuna. (See also 7.06) (13.26)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्व अविनश्यन्तं यः पश्यति स पश्यति ॥२७॥
samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati

The one who sees the same eternal Supreme Lord dwelling as Spirit (Ātmā) equally within all mortal beings, truly sees. (13.27)

समं पश्यन् हि सर्वत्र समवस्थितम् ईश्वरम् ।
न हिनस्त्य् आत्मनात्मानं ततो याति परां गतिम् ॥२८॥

samaṁ paśyan hi sarvatra samavasthitam īśvaram
na hinasty ātmanā'tmānam tato yāti parāṁ gatim

Because of beholding one and the same Lord existing equally in every being, one does not injure anybody, as everything is one's own self. And thereupon attains the supreme abode. (13.28)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानम् अकर्तारं स पश्यति ॥२९॥
prakṛtyai'va ca karmāṇi kriyamāṇāni sarvaśaḥ
yaḥ paśyati tathā'tmānam akartāraṁ sa paśyati

One who perceives that all works are done by the powers (Guṇas) of material Nature (Prakṛti) alone and thus does not consider oneself (or the Ātmā) as the doer, that person truly understands. (See also 3.27, 5.09, and 14.19) (13.29)

यदा भूतपृथग्भावम् एकस्थम् अनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥
yadā bhūtaprthagbhāvam ekastham anupaśyati
tata eva ca vistāraṁ brahma sampadyate tadā

The moment one discovers the diverse variety of beings and their ideas abiding in One and coming out from That alone, one attains the Supreme Being (Para-Brahma). (13.30)

अनादित्वान् निर्गुणत्वात् परमात्मायम् अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥
anāditvān nirguṇatvāt paramātmā'yam avyayaḥ
śarīrastho'pi kaunteya na karoti na lipyate

Because of being beginningless and unaffected by the three modes of material Nature, the eternal supersoul (Paramātmā) — even though dwelling in the body as a living entity (Jīva) — neither does anything nor becomes tainted, O Arjuna. (13.31)

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
yathā sarvagataṁ sauṣmyād ākāśaṁ no'palipyate
sarvatrā'vasthito dehe tathā'tmā no'palipyate

Just as the all-pervading space is not tainted because of its subtlety, similarly, Spirit (Ātmā), abiding in all bodies, is not tainted. (13.32)

यथा प्रकाशयत्य् एकः कृत्स्नं लोकम् इमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥
yathā prakāśayaty ekaḥ kṛtsnaṁ lokam imaṁ raviḥ

kṣetraṁ kṣetrī tathā kṛtsnaṁ prakāśayati bhārata

Just as one sun illuminates the entire world, similarly Eternal Being (Brahma) illumines (or gives life to) the entire creation, O Arjuna. (13.33)

क्षेत्रक्षेत्रज्ञयोर् एवम् अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर् याति ते परम् ॥३४॥
kṣetra kṣetrajñayor evam antaraṁ jñāna cakṣuṣā
bhūtaprakṛti mokṣaṁ ca ye vidur yānti te param

They attain the Supreme, who perceive — with the eye of Self-knowledge — the difference between creation (or the body) and the creator (or the Ātmā), as well as know the technique (by using any one of the five paths — Selfless service, Knowledge, Devotion, Meditation, and Surrender) of liberation of the living entity (Jīva) from the trap of divine illusory energy (Māyā). (13.34)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
kṣetrakṣetrajñavibhāga yogo
nāma trayodaśo'dhyāyaḥ

Thus ends the thirteenth chapter named "Creation and the Creator" of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ चतुर्दशोऽध्यायः

CHAPTER 14

गुणत्रयविभागयोगः

THREE GUṆAS OF NATURE

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानम् उत्तमम् ।

यज् ज्ञात्वा मुनयः सर्वे परां सिद्धिम् इतो गताः ॥१॥

śrī bhagavān uvāca

paraṁ bhūyaḥ pravakṣyāmi jñānānām jñānam
uttamam

yaj jñātvā munayaḥ sarve parāṁ siddhim ito gatāḥ

The Supreme Lord said: I shall further explain to you that supreme knowledge, the best of all knowledge, knowing which all the sages have attained supreme perfection after this life. (14.01)

इदं ज्ञानम् उपाश्रित्य मम साधर्म्यम् आगताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

idaṁ jñānam upāśritya mama sādharmaṁ āgatāḥ
sarge'pi no'pajāyante pralaye na vyathanti ca

They who have taken refuge in this transcendental knowledge attain unity with Me and are neither born at the time of creation nor afflicted at the time of dissolution. (14.02)

मम योनिर् महद् ब्रह्म तस्मिन् गर्भं दधाम्य अहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥३॥
mama yonir mahad brahma tasmin garbham
dadhāmy aham
sambhavaḥ sarva bhūtānām tato bhavati bhārata

My material Nature (Prakṛti) is the womb of creation wherein I place the seed (of Consciousness or Puruṣa) from which all beings are born, O Arjuna. (See also 9.10) (14.03)

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद् योनिर् अहं बीजप्रदः पिता ॥४॥
sarva yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir aham bijapradaḥ pitā

Whatever forms are produced in all different wombs, O Arjuna, the material Nature (Prakṛti) is their (body-giving) mother; and I, the Spiritual Being or Puruṣa, am the (seed or life-giving) father. (14.04)

सत्त्वं रजस् तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनम् अव्ययम् ॥५॥
sattvaṁ rajas tama iti guṇāḥ prakṛti sambhavāḥ
nibadhnanti mahābāho dehe dehinam avyayam

Sattva or goodness, Rajas or passion, activity, and Tamas or ignorance, inertia — these three modes (Ropes, Guṇas) of material Nature (Prakṛti) fetter the eternal individual soul (Jīva) to the body, O Arjuna. (14.05)

तत्र सत्त्वं निर्मलत्वात् प्रकाशकम् अनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥
tatra sattvaṁ nirmalatvāt prakāśakam anāmayam
sukha saṅgena badhnāti jñāna saṅgena cā'ngaha

Of these, the mode of goodness (Sattva) is illuminating and good because it is pure. Sattva fetters the living entity (Jīva) by attachment to happiness and knowledge, O sinless Arjuna. (14.06)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन् निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥
rajo rāgātmakam viddhi tṛṣṇāsaṅga samudbhavam
tan nibadhnāti kaunteya karma saṅgena dehinam

Arjuna, know that the mode of passion (Rajas) is characterized by intense craving and is the source of desire and attachment. Rajas binds the living entity (Jīva) by attachment to (the fruits of) work. (14.07)

तमस् त्व अज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस् तन् निबध्नाति भारत ॥८॥
tamas tv ajñānajaṁ viddhi mohanam sarvadehinām
pramādālasya nidrābhis tan nibadhnāti bhārata

Know, O Arjuna, that the mode of ignorance (Tamas) — the deluder of the living entity (Jīva) — is born of inertia. Tamas binds Jīva by carelessness, laziness, and excessive sleep. (14.08)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानम् आवृत्य तु तमः प्रमादे सञ्जयत्य उत ॥९॥
sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata
jñānam āvṛtya tu tamaḥ pramāde sañjayaty uta

O Arjuna, the mode of goodness attaches one to happiness (of learning and knowing the Eternal Being (Brahma)); the mode of passion attaches to action; and the mode of ignorance attaches to negligence by covering Self-knowledge. (14.09)

रजस् तमश् चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस् तथा ॥१०॥
rajas tamaś cā'bhibhūya sattvaṁ bhavati bhārata
rajaḥ sattvaṁ tamaścaiva tamaḥ sattvaṁ rajas tathā

Goodness prevails by suppressing passion and ignorance; passion prevails by suppressing goodness and ignorance; and ignorance prevails by suppressing goodness and passion, O Arjuna. (14.10)

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वम् इत्य उत ॥११॥
sarvadvāreṣu dehe'smin prakāśa upajāyate
jñānam yadā tadā vidyād vivṛddhaṁ sattvam ity uta

When the light of Self-knowledge illuminates all the senses (or gates) in the body, then it should be known that goodness is predominant. (14.11)

लोभः प्रवृत्तिर् आरम्भः कर्मणाम् अशमः स्पृहा ।
रजस्य एतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥
lobhaḥ pravṛttir ārambhaḥ karmaṇām aśamaḥ sprhā
rajasy etāni jāyante vivṛddhe bharatarṣabha

O Arjuna, when passion is predominant, greed, activity, undertaking of selfish work, restlessness, excitement, etc., arise. (14.12)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्य एतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥
 aprakāśo'pravṛttiśca pramādo moha eva ca
 tamasy etāni jāyante vivṛddhe kurunandana

O Arjuna, when inertia is predominant, ignorance, inactivity, carelessness, delusion, etc., arise. (14.13)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
 तदोत्तमविदां लोकान् अमलान् प्रतिपद्यते ॥१४॥
 yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt
 tado'ttamavidāṁ lokān amalān pratipadyate

One who dies when goodness dominates goes to heaven — the pure world of knowers of the Supreme. (14.14)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
 तथा प्रलीनस् तमसि मूढयोनिषु जायते ॥१५॥
 rajasi pralayaṁ gatvā karmasaṅgiṣu jāyate
 tathā pralīnaś tamasi mūḍhayoniṣu jāyate

One who dies when passion dominates is reborn attached to action (or the utilitarian). One who dies in ignorance is reborn as a lower creature. (14.15)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
 रजसस् तु फलं दुःखम् अज्ञानं तमसः फलम् ॥१६॥
 karmaṇaḥ sukr̥tasyāhuḥ sāttvikam nirmalam
 phalam
 rajasas tu phalam duḥkham ajñānam tamasaḥ
 phalam

The fruit of good action is said to be beneficial and pure; the fruit of passionate action is pain; and the fruit of ignorant action is laziness. (14.16)

सत्त्वात् सञ्जायते ज्ञानं रजसो लोभ एव च ।
 प्रमादमोहौ तमसो भवतोऽज्ञानम् एव च ॥१७॥
 sattvāt sañjāyate jñānam rajaso lobha eva ca
 pramādamohau tamaso bhavato'jñānam eva ca

Self-knowledge arises from the mode of goodness; greed arises from the mode of passion; and negligence, delusion, and slowness of mind arise from the mode of ignorance (Tamas). (14.17)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
 जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥
 ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti
 rājasāḥ
 jaghanya guṇa vṛttisthā adho gacchanti tāmasāḥ

They who are established in goodness go to heaven; passionate persons are reborn in the mortal world; and the ignorant, abiding in the lowest mode of ignorance (Tamo

Guṇa), go to lower planets or hell (or take birth as lower creatures). (14.18)

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
 गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥
 nā'nyam guṇebhyaḥ kartāraṁ yadā draṣṭā'nupaśyati
 guṇebhyaśca param vetti madbhāvaṁ
 so'dhigacchati

When visionaries perceive no doer other than the powers of Eternal Being — the modes (Guṇas) of material Nature — and know That which is above and beyond these Guṇas, then they attain salvation (Mukti). (See also 3.27, 5.09, and 13.29) (14.19)

गुणान् एतान् अतीत्य त्रीन् देही देहसमुद्भवान् ।
 जन्ममृत्युजरादुःखैर् विमुक्तोऽमृतम् अश्नुते ॥२०॥
 guṇān etān atītya trīn dehī deha samudbhavān
 janma mṛtyu jarā duḥkhair vimukto'mṛtam aśnute

When one transcends (or rises above) the three modes of material Nature that create (and/or originate in) the body, one attains immortality or salvation (Mukti) and is freed from the pains of birth, old age, and death. (14.20)

अर्जुन उवाच
 कैर् लिङ्गैस् त्रीन् गुणान् एतान् अतीतो भवति प्रभो ।
 किमाचारः कथं चैतांस् त्रीन् गुणान् अतिवर्तते ॥२१॥
 arjuna uvāca
 kair liṅgais trīn guṇān etān atīto bhavati prabho
 kimācāraḥ katham cai'tāms trīn guṇān ativartate

Arjuna said: What are the marks of those who have transcended the three modes of material Nature, and what is their conduct? How does one transcend these three modes of material Nature, O Lord Kṛṣṇa? (14.21)

श्रीभगवानुवाच
 प्रकाशं च प्रवृत्तिं च मोहम् एव च पाण्डव ।
 न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥
 śrī bhagavān uvāca
 prakāśam ca pravṛttim ca moham eva ca pāṇḍava
 na dveṣṭi saṁpravṛttāni na nivṛttāni kāṅkṣati
 udāsīnavad āsīno guṇair yo na vicālyate
 guṇā vartanta ity eva yo'vatiṣṭhati ne'ṅgate

The Supreme Lord said: One who neither hates the presence of enlightenment, activity, and delusion nor desires for them when they are absent; who remains like a witness without being affected by the modes (Guṇas) of material Nature (Prakṛti); who stays firmly attached to the Lord without wavering — thinking that only the modes of

material Nature (Guṇas of Prakṛti) are operating. (14.22-23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस् तुल्यनिन्दात्मसंस्तुतिः ॥२४॥
sama duḥkha sukhaḥ svasthaḥ sama loṣṭāśma
kāñcanaḥ
tulyapriyāpriyo dhīras tulyanindātmasaṁstutiḥ
manāpamanayoḥ तुल्यस् तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥२५॥
mānāpamānayos tulyas tulyo mitrāripakṣayoḥ
sarvārambhaparitāgī guṇātītaḥ sa ucyate

And who depends on the Lord and is indifferent to pain and pleasure; to whom a clod, a stone, and gold are alike and to whom the dear and the unfriendly are alike; who is of firm mind, who is calm in censure and in praise and indifferent to honor and disgrace; who is impartial to friend and foe; and who has renounced the sense of doership — is said to have transcended the modes of material Nature. (14.24-25)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥
mām ca yo'vyabhicāreṇa bhaktiyogena sevate
sa guṇān samatītyai'tān brahmabhūyāya kalpate

One who offers service to Me with love and unswerving devotion transcends the three modes of material Nature and becomes fit for Brahma-nirvāṇa. (See also 7.14 and 15.19) (14.26)

ब्रह्मणो हि प्रतिष्ठाहम् अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥
brahmaṇo hi pratiṣṭhāham amṛtasyā'vyayasya ca
śāśvatasya ca dharmasya sukhasyai'kāntikasya ca

Because I am the basis of the immortal Eternal Being (Brahma), of everlasting order (Dharma), and of the absolute bliss (Ānanda). (14.27)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyāṁ yogaśāstre śrīkṛṣṇārjuna saṁvāde
guṇatrayavibhāgayogo
nāma caturdaśo'dhyāyaḥ

Thus ends the fourteenth chapter named “Three Guṇas of Nature” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.

अथ पञ्चदशोऽध्यायः

CHAPTER 15

पुरुषोत्तमयोगः

THE SUPREME PERSON

श्रीभगवानुवाच

ऊर्ध्वमूलम् अधःशाखम् अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस् तं वेद स वेदवित् ॥१॥

śrī bhagavān uvāca
ūrdhvamūlam adhaḥśākham aśvattham prāhur
avyayam
chandānsi yasya parṇāni yas taṁ veda sa vedavit

The Supreme Lord said: They speak of the eternal banyan tree that has its origin above in the Supreme Being (Para-Brahma) and its branches below in the cosmos and whose leaves are the Vedic hymns. One who understands this tree is a knower of the Vedas. (See also KaU 6.01, BP 11.12.20-24, and Gītā 10.08) (15.01)

अधश्चोर्ध्वं प्रसृतास् तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्य अनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥२॥
adhaśco'rdhvaṁ prasṛtās tasya śākhā
guṇapraṁvṛddhā viṣayapraṁvālāḥ
adhaśca mūlāny anusantatāni
karmānubandhīni manuṣyaloke

The branches of this cosmic tree of Māyā (Illusion) spread all over the cosmos. The tree is nourished by three modes (Guṇas) of material Nature (Prakṛti); sense pleasures are its sprouts; and its roots of ego and desires stretch below in the human world, causing Kārmic bondage. (15.02)

न रूपम् अस्येह तथोपलभ्यते
नान्तो न चादिर् न च संप्रतिष्ठा ।

अश्वत्थम् एनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्त्वा ॥३॥
na rūpam asye'ha tatho'palabhyate
nā'nto na cā'dir na ca saṁpratiṣṭhā
aśvattham enam suvirūḍhamūlam
asaṅgaśastreṇa dṛḍhena chittvā
ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।

तम् एव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥
tataḥ padam tat parimārgitavyam
yasmin gatā na nivartanti bhūyaḥ
tam eva cā'dyam puruṣam prapadye
yataḥ pravṛtti prasṛtā purāṇi

The real form of this tree is not perceptible here on earth, nor is its beginning, end, or existence. Having cut the firm roots — the desires — of this tree by the mighty ax of Self-knowledge and detachment, thinking, “I take refuge in that very primal person from which this primal manifestation comes forth,” — seek that supreme abode from which one does not return (to the mortal world). (15.03-04)

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर् विमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्य् अमूदाः पदम् अव्ययं तत् ॥५॥
nirmānamohā jitasangadoṣā
adhyātmanityā vinivṛttakāmāḥ
dvandvair vimuktāḥ sukhaduḥkhasamjñair
gacchanty amūḍhāḥ padam avyayam tat

The wise reach that eternal goal, who are free from pride and delusion, who have conquered the evil of attachment, who constantly dwell in the Supreme Self with all lust (Kāma) completely stilled, and who are free from dualities of pleasure and pain. (15.05)

न तद् भासयते सूर्यो न शशाङ्को न पावकः ।
यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥६॥
na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramam mama

The sun does not illumine there, nor the moon nor the fire. That is My supreme abode. Having reached there, people do not come back (to the temporal world). (See also 13.17 and 15.12, and KaU 5.15, ShU 6.14, MuU 2.02.10) (15.06)

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥
mamai'vā'mśo jīvaloke jīvabhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhāṇi'ndriyāṇi prakṛtisthāni karṣati

The eternal individual soul (Jīvātmā) in the body of living beings is, indeed, My integral part. It associates with the six sensory faculties of perception — including the mind — and activates them. (15.07)

शरीरं यद् अवाप्नोति यच्च चाप्य् उत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर् गन्धान् इवाशयात् ॥८॥

śarīram yad avāpnoti yac cāpy utkrāmatī'svaraḥ
grhītvai'tāni samyāti vāyur gandhān ivā'sayāt

Just as the air takes aroma away from the flower, similarly, the individual soul (Jīvātmā) takes the six sensory faculties from the physical body it casts off during death to the new physical body it acquires in reincarnation (by the power of Karma). (See also 2.13) (15.08)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणम् एव च ।
अधिष्ठाय मनश्चायं विषयान् उपसेवते ॥९॥
śrotram cakṣuḥ sparśanam ca rasanam ghrāṇam eva
ca
adhiṣṭhāya manaścā'yaṁ viṣayān upasevate
utkrāmantam sthitam vā'pi bhuñjānam vā
guṇānvitam
vimūḍhā nā'nupaśyanti paśyanti jñāna cakṣuṣaḥ

The living entity (Jīva) enjoys sense pleasures using six sensory faculties of hearing, touch, sight, taste, smell, and mind. The ignorant cannot perceive Jīva departing from the body nor staying in the body and enjoying sense pleasures by associating with the modes of material Nature. But those who have the eye of Self-knowledge can see it. (15.09-10)

यतन्तो योगिनश्चैनं पश्यन्त्य् आत्मन् अवस्थितम् ।
यतन्तोऽप्य् अकृतात्मानो नैनं पश्यन्त्य् अचेतसः ॥११॥
yatanto yoginaścai'nam paśyanty ātmany avasthitam
yatanto'py akṛtā'tmāno nai'nam paśyanty acetasaḥ

The yogis, striving for perfection, behold the living entity (Jīva) abiding in their inner psyche (as consciousness), but the ignorant and those whose inner psyche is not pure, even though striving, do not perceive Him. (15.11)

यद् आदित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्च चन्द्रमसि यच्च चाग्नौ तत् तेजो विद्धि मामकम् ॥१२॥
yad ādityagataṁ tejo jagad bhāsayate'khilam
yac candramasi yac cā'gnau tat tejo viddhi
māmakam

Know that light energy to be Mine that comes from the sun and illumines the whole world and is in the moon, and in fire. (See also 13.17 and 15.06) (15.12).

गाम् आविश्य च भूतानि धारयाम्य् अहम् ओजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

gām āviśya ca bhūtāni dhārayāmy aham ojasā
puṣṇāmi cau'sadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ

Entering the earth, I support all beings with My energy.
Becoming the sap-giving moon, I nourish all the plants.
(15.13)

अहं वैश्वानरो भूत्वा प्राणिनां देहम् आश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥
aham vaiśvānaro bhūtvā prāṇināṁ deham āśritaḥ
prāṇāpānasamāyuktaḥ pacāmy annaṁ caturvidham

Becoming the digestive fire, I remain in the body of all
living beings. Uniting with vital breaths (Prāṇa and
Apāna), I digest all types of food. (15.14)

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानम् अपोहनं च ।
वेदैश्च सर्वैर् अहम् एव वेद्यो
वेदान्तकृद् वेदविद् एव चाहम् ॥१५॥
sarvasya cā'ham hṛdi saṁniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaīśca sarvair aham eva vedyo
vedāntakṛd vedavid eva cā'ham

And I am seated in the inner psyche of all beings.
Memory, Self-knowledge, and removal of doubts and
wrong notions (about the Eternal Being by reasoning, or
in trance (Samādhi)) come from Me. I am, in truth, that
which is to be known by the study of all the Vedas. I am,
indeed, the author of the Vedānta and the knower of the
Vedas. (See also 6.39) (15.15)

द्वाव इमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥
dvāv imau puruṣau loke kṣaraścā'kṣara eva ca
kṣaraḥ sarvāṇi bhūtāni kūtaśtho'kṣara ucyate

There are two entities (Puruṣas) in the cosmos: The
changeable temporal Divine Being (Kṣara Puruṣa), and
the unchangeable Eternal Being (Brahma, Akṣara
Puruṣa). All created beings are subject to change, but the
Eternal Being does not change. (15.16)

उत्तमः पुरुषस् त्व अन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयम् आविश्य बिभर्त्य अव्यय ईश्वरः ॥१७॥
uttamaḥ puruṣas tv anyāḥ paramātmety udāhṛtaḥ
yo lokatrayam āviśya bibharti avyaya īśvaraḥ

There is another Supreme Personality of the Godhead
(beyond both the temporal and the eternal) called the
Absolute Reality or Paramātmā who sustains both the
temporal and the eternal (Kṣara and Akṣara) by pervading
all three planetary spheres (Lokas) as the eternal Lord
(Īśvara). (15.17)

यस्मात् क्षरम् अतीतोऽहम् अक्षराद् अपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥
yasmāt kṣaram atīto'ham akṣarād api co'ttamaḥ
ato'smi loke vede ca prathitaḥ puruṣottamaḥ

Because I am beyond both the temporal (Kṣara) and the
eternal (Akṣara), I am known in this world and in the
Veda as the Supreme Being (Para-Brahma, Paramātmā,
Puruṣottama, the Absolute, Truth, Sat, Supersoul, etc.)
(See also MuU 2.01.02) (15.18)

यो माम् एवम् असंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥
yo mām evam asaṁmūḍho jānāti puruṣottamam
sa sarvavid bhajati mām sarvabhāvena bhārata

The wise, who truly understand Me as the Supreme Being
(Puruṣottama), know everything and worship Me
wholeheartedly, O Arjuna. (See also 7.14, 14.26, and
18.66) (15.19)

इति गुह्यतमं शास्त्रम् इदम् उक्तं मयाऽनघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥
iti guhyatamaṁ śāstram idam uktaṁ mayā'nagha
etaḥ buddhvā buddhimān syāt kṛtakṛtyaśca bhārata

Thus, I have explained this most secret science of Self-
knowledge (Tāratamya-vidyā, Brahma-vidyā), O sinless
Arjuna. Having understood this, one becomes
enlightened, and one's all duties are accomplished, O
Arjuna. (15.20)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥
OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
puruṣottamayogo
nāma pañcadaśo'dhyāyaḥ

Thus ends the fifteenth chapter named “The Supreme
Person” of the Upaniṣad of the Bhagavadgītā, the
scripture of yoga,
dealing with the science of the Absolute in the
form of the dialogue between
Śrīkṛṣṇa and Arjuna.

अथ षोडशोऽध्यायः

CHAPTER 16

दैवासुरसंपद्विभागयोगः

DIVINE AND THE DEMONIC QUALITIES

श्रीभगवानुवाच
अभयं सत्त्वसंशुद्धिं ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

śrī bhagavān uvāca
abhayaṁ sattvaśuddhir jñānayoga vyavasthitiḥ
dānaṁ damaśca yajñaśca svādhyāyas tapa ārjavam
अहिंसा सत्यम् अक्रोधस् त्यागः शान्तिर् अपैशुनम् ।
दया भूतेषु अलोलुप्त्वं मार्दवं ह्रीर् अचापलम् ॥२॥

ahimsā satyam akrodhas tyāgaḥ śāntir apaiśunam
dayā bhūteṣv aloluptvaṁ mārdaṁ hrīr acāpalam
तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥३॥
tejaḥ kṣamā dhṛtiḥ śaucam adroho nā'timānitā
bhavanti saṁpadaṁ daivīm abhijātasya bhārata

The Supreme Lord said: Fearlessness, purity of the inner psyche, perseverance in the yoga of Self-knowledge, charity, sense-restraint, sacrifice, study of the scriptures, austerity, honesty; nonviolence, truthfulness, absence of anger, renunciation, equanimity, abstinence from malicious talk, compassion for all creatures, freedom from greed, gentleness, modesty, absence of fickleness, splendor, forgiveness, fortitude, cleanliness, absence of malice, and absence of pride — these are the (twenty-six) qualities of those endowed with divine virtues, O Arjuna. (16.01-03)

दम्भो दर्पोऽभिमानश्च क्रोधः पाशुष्यम् एव च ।
अज्ञानं चाभिजातस्य पार्थ संपदम् आसुरीम् ॥४॥
dambho darpo'bhimānaśca krodhaḥ pāruṣyam eva
ca
ajñānaṁ cā'bhijātasya pārtha saṁpadaṁ āsurīm

O Arjuna, the marks of those who are born with demonic qualities are: Hypocrisy, arrogance, pride, anger, harshness, and ignorance. (16.04)

दैवी संपदं विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीम् अभिजातोऽसि पाण्डव ॥५॥
daivī saṁpad vimokṣāya nibandhāyā'surī matā
mā śucaḥ saṁpadaṁ daivīm abhijāto'si pāṇḍava

Divine qualities lead to salvation (Mokṣa); the demonic qualities are said to be for bondage. Do not grieve, O Arjuna — you are born with divine qualities. (16.05)

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥
dvau bhūtasargau loke'smin daiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu

Basically, there are only two types or castes of human beings in this world: The divine and the demonic. The divine has been described at length. Now hear from Me about the demonic, O Arjuna. (16.06)

प्रवृत्तिं च निवृत्तिं च जना न विदुर् आसुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥
pravṛttim ca nivṛttim ca janā na vidur āsurāḥ

na śaucam nā'pi cā'cāro na satyam teṣu vidyate

Persons of demonic nature do not know what to do and what not to do. They have neither purity nor good conduct nor truthfulness. (16.07)

असत्यम् अप्रतिष्ठं ते जगद् आहुर अनीश्वरम् ।
अपरस्परसंभूतं किम् अन्यत् कामहेतुकम् ॥८॥
asatyam apratiṣṭham te jagad āhur anīśvaram
aparasparasambhūtam kim anyat kāmahaitukam

They say that the world is unreal, without a substratum, without a God, and without an order. The world is caused by sexual union of man and woman alone and nothing else. (16.08)

एतां दृष्टिम् अवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥९॥
etāṁ drṣṭim avaṣṭabhya naṣṭā'tmāno'lpabuddhayaḥ
prabhavanty ugrakarmāṇaḥ kṣayāya jagato'hitāḥ

Adhering to this wrong, atheist view, these degraded souls — with small intellect and cruel deeds — are born as enemies for the destruction of the world. (16.09)

कामम् आश्रित्य दुष्पूरं दम्भमानमदाचिताः ।
मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिचक्रताः ॥१०॥
kāmam āśritya duṣpūram dambhamānamadānvitāḥ
mohād grhītvā'sadgrāhān pravartante'śucivratāḥ

Filled with insatiable desires, hypocrisy, pride, and arrogance; holding wrong views due to delusion — they act with impure motives. (16.10)

चिन्ताम् अपरिमेयां च प्रलयान्ताम् उपाश्रिताः ।
कामोपभोगपरमा एतावद् इति निश्चिताः ॥११॥
cintām aparimeyāṁ ca pralayāntām upāśritāḥ
kāmapabhogaparamā etāvad iti niścītāḥ

Obsessed with endless anxiety lasting until death, considering sense gratification their highest aim, and convinced that sense pleasure is everything; (16.11)

आशापाशशतैर् बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम् अन्यायेनार्थसञ्चयान् ॥१२॥
āśāpāśaśatair baddhāḥ kāmakrodhaparāyaṇāḥ
ihante kāmabhogārtham anyāyenā'rthasañcayān

Bound by hundreds of ties of desire and enslaved by lust and anger, they strive to obtain wealth by unlawful means to fulfill sensual pleasures. They think: (16.12)

इदम् अद्य मया लब्धम् इमं प्राप्स्ये मनोरथम् ।
इदम् अस्तीदम् अपि मे भविष्यति पुनर् धनम् ॥१३॥

idam adya mayā labdham imam prāpsyē
manoratham
idam astī'dam api me bhaviṣyati punar dhanam

This has been gained by me today; I shall fulfill this desire; I have this much wealth and will have more wealth in the future; (16.13)

असौ मया हतः शत्रुर् हनिष्ये चापरान् अपि ।
ईश्वरोऽहम् अहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

asau mayā hataḥ śatrur haniṣye cā'parān api
īśvaro'ham aham bhogī siddho'ham balavān sukhi

That enemy has been slain by me, and I shall slay others also. I am the Lord. I am the enjoyer. I am successful, powerful, and happy; (16.14)

आढ्योऽभिजनवान् अस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्य् अज्ञानविमोहिताः ॥१५॥
āḍhyo'bhijanavān asmi ko'nyo'sti sadṛśo mayā
yakṣye dāsyāmi modīṣya ity ajñānavimohitāḥ

I am rich and born in a noble family. Who is equal to me? I shall perform sacrifice, I shall give charity, and I shall rejoice. Thus deluded by ignorance, (16.15)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥
anekacittavibhrāntā mohajālasamāvṛtāḥ
prasaktāḥ kāmabhogeṣu patanti narake'sucau

Bewildered by many fancies, entangled in the net of delusion, addicted to the enjoyment of sensual pleasures, they fall into a foul hell. (16.16)

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस् ते दम्भेनाविधिपूर्वकम् ॥१७॥
ātmasaṁbhāvitāḥ stabdhā dhanamānamadānvitāḥ
yajante nāmayajñais te dambhenā'vidhipūrvakam

Self-conceited, stubborn, filled with pride and intoxication of wealth, they perform sacrifice (Yajña) only in name for show, not according to scriptural injunction. (16.17)

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
माम् आत्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥
ahamkāraṁ balaṁ darpaṁ kāmam krodham ca
saṁśritāḥ
mām ātmaparadeheṣu pradviṣanto'bhyasūyakāḥ

These malicious people cling to egoism, power, arrogance, lust, and anger; and they hate Me who dwells in their own and others' bodies.(16.18)

तान् अहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्य् अजस्रम् अशुभान् आसुरीष्व् एव योनिषु ॥१९॥
tān aham dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu

I hurl these haters, these cruel, sinful, and mean people, into cycles of rebirth in the womb of demons again and again. (16.19)

आसुरीं योनिम् आपन्ना मूढा जन्मनि जन्मनि ।
माम् अप्राप्यैव कौन्तेय ततो यान्त्य् अधमां गतिम् ॥२०॥
āsurīm yonim āpannā mūḍhā janmani janmani
mām aprāpyai'va kaunteya tato yānty adhamān
gatiṁ

O Arjuna, entering the wombs of demons, birth after birth, the deluded ones sink to the lowest hell without ever attaining Me. (16.20)

त्रिविधं नरकस्येदं द्वारं नाशनम् आत्मनः ।
कामः क्रोधस् तथा लोभस् तस्माद् एतत् त्रयं त्यजेत् ॥२१॥
trividham narakasye'daṁ dvāraṁ nāśanam ātmanah
kāmaḥ krodhas tathā lobhas tasmād etat trayam
tyajet

Lust, anger, and greed are the three gates of hell leading to the downfall (or bondage) of the individual. Therefore, one must (learn to) give up these three. (See also MB 5.33.66) (16.21)

एतैर् विमुक्तः कौन्तेय तमोद्वारैस् त्रिभिर् नरः ।
आचरत्य् आत्मनः श्रेयस् ततो याति परां गतिम् ॥२२॥

etair vimuktaḥ kaunteya tamodvārais tribhir narah
ācaraty ātmanah śreyas tato yāti parāṁ gatiṁ

One who is liberated from these three gates of hell, O Arjuna, does what is best and consequently attains the supreme abode. (16.22)

यः शास्त्रविधिम् उत्सृज्य वर्तते कामकारतः ।
न स सिद्धिम् अवाप्नोति न सुखं न परां गतिम् ॥२३॥
yaḥ śāstravidhim utsrjya vartate kāmakārataḥ
na sa siddhim avāpnoti na sukham na parāṁ gatiṁ

One who acts under the influence of desires, disobeying scriptural injunctions, neither attains perfection nor happiness nor the supreme abode. (16.23)

तस्माच् छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुम् इहार्हसि ॥२४॥
 tasmāc chāstraṁ pramāṇaṁ te
 kāryākāryavyavasthitau
 jñātvā śāstravidhānoktaṁ karma kartum ihā'rhasi

Therefore, let the scripture be your authority in determining what should be done and what should not be done. You should perform your duty following the scriptural injunction. (16.24)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
 brahmavidyāyām yogasāstre śrīkṛṣṇārjuna saṁvāde
 daivāsurasampadvibhāgayogo
 nāma ṣoḍaśo'dhyāyaḥ

Thus ends the sixteenth chapter named "Divine and the
 Demonic Qualities" of the Upaniṣad of the Bhagavadgītā,
 the scripture

of yoga, dealing with the science of the Absolute
 in the form of the dialogue between
 Śrīkṛṣṇa and Arjuna.

अथ सप्तदशोऽध्यायः

CHAPTER 17

श्रद्धात्रयविभागयोगः

THREEFOLD FAITH

अर्जुन उवाच
 ये शास्त्रविधिम् उत्सृज्य यजन्ते श्रद्धयान्विताः ।
 तेषां निष्ठा तु का कृष्ण सत्त्वम् आहो रजस् तमः ॥१॥
 arjuna uvāca
 ye śāstravidhim utsrjya yajante śraddhayā'nvitāḥ
 teṣāṁ niṣṭhā tu kā kṛṣṇa sattvam āho rajas tamaḥ

Arjuna said: What is the mode of devotion of those who perform spiritual practices with faith, but without following the scriptural injunctions, O Kṛṣṇa? Is it in the mode of goodness (Sāttvika), passion (Rājasika), or ignorance (Tāmasika)? (17.01)

श्रीभगवानुवाच
 त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
 सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥
 śrī bhagavān uvāca
 trividhā bhavati śraddhā dehināṁ sā svabhāvajā
 sāttvikī rājasī cai'va tāmasī ce'ti tām śṛṇu

The Supreme Lord said: The natural faith of embodied beings is of three kinds: Goodness, passion, and ignorance (Sāttvika, Rājasika, and Tāmasika). Now hear about these from Me. (17.02)

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
 श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

sattvānurūpā sarvasya śraddhā bhavati bhārata
 śraddhāmayo'yaṁ puruṣo yo yacchraddhaḥ sa eva
 saḥ

O Arjuna, the faith of each is in accordance with one's own natural disposition (governed by Kārmic impressions). One is known by one's faith. One can become whatever one wants to be (if one constantly contemplates on the object of desire with faith). (17.03)

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
 प्रेतान् भूतगणांश्च चान्ये यजन्ते तामसा जनाः ॥४॥
 yajante sāttvikā devān yakṣarakṣāṁsi rājasāḥ
 pretān bhūtagaṇāṁś ca'nye yajante tāmasā janāḥ

Persons in the mode of goodness worship celestial controllers (Devas); those in the mode of passion worship supernatural rulers and demons; and those in the mode of ignorance worship ghosts and spirits. (17.04)

अज्ञास्त्रविहितं चोरं तप्यन्ते ये तपो जनाः ।
 दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥
 aśāstravihitaṁ ghorāṁ tapyante ye tapo janāḥ
 dambhāhaṁkāra saṁyuktāḥ kāma rāga balānvitāḥ
 kṛṣayant: śarīrasthāṁ bhūtagrāmam acetasaḥ
 māṁ caivānt:śarīrasthāṁ tān vidhdy
 āsuraniścayān

Ignorant persons of demonic nature are those who practice severe austerities without following the prescription of the scriptures, who are full of hypocrisy and egotism, who are impelled by the force of desire and attachment and who senselessly torture the elements in their body and also Me who dwells within the body. (17.05-06)

आहारस् त्व अपि सर्वस्य त्रिविधो भवति प्रियः ।
 यज्ञस् तपस् तथा दानं तेषां भेदम् इमं शृणु ॥७॥
 āhāras tv api sarvasya trividho bhavati priyaḥ
 yajñas tapas tathā dānaṁ teṣāṁ bhedaṁ imaṁ śṛṇu

The food preferred by all of us is also of three types. So are the sacrifice, austerity, and charity. Now hear the distinction between them. (17.07)

आयुःसत्त्वबलारोग्य-सुखप्रीतिविवर्धनाः ।
 रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥
 āyuh sattva balārogya-sukha prīti vivardhanāḥ
 rasyāḥ snigdhāḥ sthīrā hṛdyā āhārāḥ sāttvikapriyāḥ
 The foods that promote longevity, virtue, strength, health, happiness, and joy are juicy, smooth, substantial, and

nutritious. Such foods are liked by persons in the mode of goodness. (17.08)

कट्वम्ललवणात्युष्ण-तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥१८॥
katvamla lavaṇātyuṣṇa-tīkṣṇa rūkṣa vidāhinaḥ
āhārā rājasasye'sṭā duḥkha śokāmaya pradāḥ

People in the mode of passion like foods that are very bitter, sour, salty, hot, pungent, dry, and burning, and cause pain, grief, and disease. (17.09)

यातयामं गतरसं पूति पर्युषितं च यत्
उच्छिष्टम् अपि चामेधं भोजनं तामसप्रियम् ॥१९॥
yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat
ucchiṣṭam api cā'medhyaṁ bhojanaṁ tāmasapriyam

People in the mode of ignorance like foods that are stale, tasteless, putrid, rotten, refuse, and impure (such as meat and alcohol). (17.10)

अफलाकाङ्क्षिभिर् यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यम् एवेति मनः समाधाय स सात्त्विकः ॥२०॥
aphalākāṅkṣibhir yajño vidhidṛṣṭo ya ijyate
yaṣṭavyam eve'ti manaḥ samādhāya sa sāttvikaḥ

Selfless service (Sevā, Yajña), enjoined by the scriptures and performed without the desire for the fruit, with a firm belief and conviction that it is a duty, is in the mode of goodness. (17.11)

अभिसन्धाय तु फलं दम्भार्थम् अपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥२१॥
abhisandhāya tu phalaṁ dambhārtham api cai'va yat
ijyate bharataśreṣṭha taṁ yajñaṁ viddhi rājasam

Selfless service (Sevā, Yajña) that is performed only for show and aiming for fruit, is in the mode of passion, O Arjuna. (17.12)

विधिहीनम् असृष्टान्नं मन्त्रहीनम् अदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥२२॥
vidhihīnam asṛṣṭānnaṁ mantrahīnam adakṣiṇam
śraddhāviraṭaṁ yajñaṁ tāmasaṁ paricakṣate

Selfless service (Sevā, Yajña) that is performed without following the scripture, in which no food is distributed, which is devoid of mantra, faith, and gift, is said to be in the mode of ignorance. (17.13)

देवद्विजगुरुप्राज्ञ-पूजनं शौचम् आर्जवम् ।
ब्रह्मचर्यम् अहिंसा च शारीरं तप उच्यते ॥२३॥
deva dvija guru prājña-pūjanaṁ śaucam ārjavam
brahmacaryam ahimsā ca śārīraṁ tapa ucyate

The worship of celestial controllers (Devas), the priest, the guru, and the wise; purity, honesty, celibacy, and nonviolence — these are said to be austerity of deed. (17.14)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥२४॥
anudvegakaraṁ vākyaṁ satyaṁ priyahitaṁ ca yat
svādhyāyā'bhyasanaṁ cai'va vāṇmayam tapa ucyate

Speech that is non-offensive, truthful, pleasant, beneficial, and is used for the regular study of scriptures is called austerity of word. (17.15)

मनःप्रसादः सौम्यत्वं मौनम् आत्मविनिग्रहः ।
भावसंशुद्धिर् इत्य एतत् तपो मानसम् उच्यते ॥२५॥
manaḥprasādaḥ saumyatvaṁ maunam
ātmavinigrahaḥ
bhāvasaṁśuddhir ity etat tapo mānasam ucyate

Serenity of mind, gentleness, equanimity, self-control, and purity of thought — these are called austerity of thought. (17.16)

श्रद्धया परया तप्तं तपस् तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर् युक्तैः सात्त्विकं परिचक्षते ॥२६॥
śraddhayā parayā taptaṁ tapas tat trividhaṁ naraiḥ
aphalākāṅkṣibhir yuktaiḥ sāttvikaṁ paricakṣate

The above mentioned threefold austerity (of thought, word, and deed), practiced by yogis with supreme faith, without a desire for the fruit, is said to be in the mode of goodness. (17.17)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तद् इह प्रोक्तं राजसं चलम् अध्रुवम् ॥२७॥
satkāra māna pūjārtham tapo dambhena cai'va yat
kriyate tad iha proktaṁ rājasam calam adhravam

Austerity that is performed for gaining respect, honor, reverence, and for the sake of show, yielding an uncertain and temporary result, is said to be in the mode of passion. (17.18)

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसम् उदाहृतम् ॥२८॥
mūḍhagrāheṇā'tmano yat pīḍayā kriyate tapaḥ
parasyo'tsādanārtham vā tat tāmasam udāhṛtam

Austerity performed with foolish stubbornness or with self-torture or for harming others, is said to be in the mode of ignorance. (17.19)

दातव्यम् इति यद् दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद् दानं सात्त्विकं स्मृतम् ॥२०॥
dātavyam iti yad dānam dīyate'nupakāriṇe
deśe kāle ca pātre ca tad dānam sāttvikam smṛtam

Charity that is given at the right place and time as a matter of duty to a deserving candidate who does nothing in return, is considered to be in the mode of goodness. (17.20)

यत् तु प्रत्युपकारार्थं फलम् उद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद् दानं राजसं स्मृतम् ॥२१॥
yat tu pratyupakārārtham phalam uddīśya vā punaḥ
dīyate ca parikliṣṭam tad dānam rājasam smṛtam

Charity that is given unwillingly or to get something in return or to gain some fruit, is said to be in the mode of passion. (17.21)

अदेशकाले यद् दानम् अपात्रेभ्यश्च दीयते ।
असत्कृतम् अवज्ञातं तत् तामसम् उदाहृतम् ॥२२॥
adeśakāle yad dānam apātrebhyaś ca dīyate
asatkṛtam avajñātaṁ tat tāmasam udāhṛtam

Charity that is given at a wrong place and time to unworthy persons or without paying respect to the receiver or with ridicule, is said to be in the mode of ignorance. (17.22)

ॐ तत् सद् इति निर्देशो ब्रह्मणस् त्रिविधः स्मृतः ।
ब्राह्मणास् तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥
aum tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ
brāhmaṇās tena vedāśca yajñāśca vihitāḥ purā

“Om Tat Sat” is said to be the threefold name of the Eternal Being (Brahma). Persons with good (Brāhmaṇic) qualities, the Vedas, and the selfless service (Sevā, Yajña) were created by and from Brahma in the ancient time. (17.23)

तस्माद् ओम् इत्य् उदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥
tasmād om ity udāhṛtya yajña dāna tapaḥ kriyāḥ
pravartante vidhānoktāḥ satatam brahmavādinām

Therefore, acts of sacrifice, charity, and austerity prescribed in the scriptures are always commenced by uttering “OM” by the knowers of the Supreme Being (Para-Brahma). (17.24)

तद् इत्य् अनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥
tad ity anabhisandhāya phalam yajña tapaḥ kriyāḥ
dāna kriyāś ca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

Various types of sacrifice, charity, and austerity are performed by the seekers of salvation (Mokṣa) by uttering “Tat” (or He is all) without seeking a reward. (17.25)

सद्भावे साधुभावे च सद् इत्य् एतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥
sadbhāve sādhubhāve ca sad ity etat prayujyate
praśaste karmaṇi tathā sacchabdaḥ pārtha yujyate

The word “Sat” is used in the sense of Reality and goodness. The word “Sat” is also used for an auspicious act, O Arjuna. (17.26)

यज्ञे तपसि दाने च स्थितिः सद् इति चोच्यते ।
कर्म चैव तदर्थाय सद् इत्य् एवाभिधीयते ॥२७॥
yajñe tapasi dāne ca sthitiḥ sad iti co'cyate
karma cai'va tadarthiayam sad ity evā'bhidhīyate

Faith in sacrifice, charity, and austerity is also called “Sat”. Selfless service for the sake of the Supreme is, in truth, termed as “Sat”. (17.27)

अश्रद्धया हुतं दत्तं तपस् तप्तं कृतं च यत् ।
असद् इत्य् उच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥
āśraddhayā hutaṁ dattaṁ tapas taptaṁ kṛtam ca yat
asad ity ucyate pārtha na ca tat pretya no iha

Whatever is done without faith — whether it is sacrifice, charity, austerity, or any other act — is called “Asat”. It has no value here or hereafter, O Arjuna. (17.28)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥

OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogaśāstre śrīkṛṣṇārjuna saṁvāde
śraddhātrayavibhāgayogo
nāma saptadaśo'dhyāyaḥ

Thus ends the seventeenth chapter named “Threefold Faith” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga,

dealing with the science of the Absolute in the form of the dialogue between
Śrīkṛṣṇa and Arjuna.

अथ अष्टादशोऽध्यायः

CHAPTER 18

मोक्षसंन्यासयोगः

MOKṢA THROUGH RENUNCIATION

अर्जुन उवाच
संन्यासस्य महाबाहो तत्त्वम् इच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥१॥

arjuna uvāca

saṁnyāsasya mahābāho tattvam icchāmi veditum
tyāgasya ca hṛṣīkeśa prthak keśiniṣūdana

Arjuna said: I wish to know the nature of Saṁnyāsa and Tyāga and the difference between the two, O Lord Kṛṣṇa. (18.01)

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस् त्यागं विचक्षणाः ॥२॥

śrī bhagavān uvāca

kāmyānām karmaṇām nyāsaṁ saṁnyāsaṁ kavayo
viduḥ

sarva karma phala tyāgaṁ prāhus tyāgaṁ
vicakṣaṇāḥ

The Supreme Lord said: The sages call Saṁnyāsa (Renunciation) the complete renunciation of selfish work. The wise define Tyāga (Sacrifice) as the sacrifice of, and the freedom from, a selfish attachment to the fruits of all work. (See also 5.01, 5.05, and 6.01) (18.02)

त्याज्यं दोषवद् इत्य् एके कर्म प्राहुर मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यम् इति चापरे ॥३॥

tyājyaṁ doṣavad ity eke karma prāhur manīṣiṇaḥ

yajña dāna tapaḥ karma na tyājyam iti cā'pare

Some philosophers say that all work is full of faults and should be given up, while others say that acts of sacrifice, charity, and austerity should not be abandoned. (18.03)

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

niścayaṁ śṛṇu me tatra tyāge bharata sattama

tyāgo hi puruṣa vyāghra trividhaḥ saṁprakīrtitaḥ

O Arjuna, listen to My conclusion about sacrifice. Sacrifice is said to be of three types. (18.04)

यज्ञदानतपःकर्म न त्याज्यं कार्यम् एव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

yajña dāna tapaḥ karma na tyājyaṁ kāryam eva tat

yajño dānaṁ tapaś cai'va pāvanāni manīṣiṇām

Acts of service, charity, and austerity should not be abandoned, but should be performed because service, charity, and austerity are the purifiers of the wise. (18.05)

एतान्य् अपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतम् उत्तमम् ॥६॥

etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca

kartavyāni'ti me pārtha niścitaṁ matam uttamam

Even these obligatory works should be performed without attachment to the fruits. This is My definite supreme advice, O Arjuna. (18.06)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात् तस्य परित्यागस् तामसः परिकीर्तितः ॥७॥

niyatasya tu saṁnyāsaḥ karmaṇo no'papadyate

mohāt tasya parityāgas tāmasaḥ parikīrtitaḥ

Giving up one's duty is not proper. The abandonment of obligatory work is due to delusion and is declared to be in the mode of ignorance. (18.07)

दुःखम् इत्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

duḥkham ity eva yat karma kāyakleśa bhayāt tyajet

sa kṛtvā rājasāṁ tyāgaṁ nai'va tyāgaphalaṁ labhet

One who abandons duty merely because it is difficult or because of fear of bodily affliction, does not get the benefits of sacrifice by performing such a sacrifice in the mode of passion. (18.08)

कार्यम् इत्येव यत् कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

kāryam ity eva yat karma niyataṁ kriyate'rjuna

saṅgaṁ tyaktvā phalaṁ cai'va sa tyāgaḥ sātṭviko
mataḥ

Obligatory work performed as duty, renouncing selfish attachment to the fruit, is alone to be regarded as sacrifice in the mode of goodness, O Arjuna. (18.09)

न द्वेष्ट्य् अकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

na dveṣṭy akuśalaṁ karma kuśale nā'nuṣajjate

tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁśayaḥ

One who neither hates a disagreeable work, nor is attached to an agreeable work, is considered a renunciant (Tyāgī), imbued with the mode of goodness, intelligent, and free from all doubts about the Supreme Being. (18.10)

न हि देहभृता शक्यं त्यक्तुं कर्माण्य् अशेषतः ।

यस् तु कर्मफलत्यागी स त्यागीत्य् अभिधीयते ॥११॥

na hi dehabhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ

yas tu karmaphala tyāgī sa tyāgī'ty abhidhīyate

Human beings cannot completely abstain from work. Therefore, one who completely renounces selfish attachment to the fruits of all work is considered a renunciant. (18.11)

अनिष्टम् इष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
 भवत्य् अत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥
 aniṣṭam iṣṭam miśraṁ ca trividham karmaṇaḥ
 phalam
 bhavaty atyāgināṁ pretya na tu saṁnyāsināṁ kvacit

The threefold fruit of works — desirable, undesirable, and mixed — accrues after death to the one who is not a renunciant (Tyāgī), but never to a Tyāgī. (18.12)

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
 सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥
 pañcai'tāni mahābāho kāraṇāni nibodha me
 sāṁkhye kṛtānte proktāni siddhaye sarvakarmaṇām
 अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
 विविधाश्च पृथक्चेष्टा देवं चैवात्र पञ्चमम् ॥१४॥
 adhiṣṭhānaṁ tathā kartā karaṇam ca prthagvidham
 vividhāś ca prthakceṣṭā daivaṁ cai'vā'tra
 pañcamam

Learn from Me, O Arjuna, the five causes, as described in the Sāṁkhya doctrine, for the accomplishment of all actions. They are: The physical body, the seat of Karma; the modes (Guṇas) of material Nature, the doer; the eleven organs of perception and action, the instruments; various Prāṇas (bioimpulses, life forces); and fifth, the presiding deities (of the eleven organs). (18.13-14)

शरीरवाङ्मनोभिर् यत् कर्म प्रारभते नरः ।
 न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥
 śarīravāṅmanobhir yat karma prārabhate naraḥ
 nyāyyam vā viparītaṁ vā pañcai'te tasya hetavaḥ

These are the five causes of whatever action, whether right or wrong, one performs by thought, word, and deed. (18.15)

तत्रैवं सति कर्तारम् आत्मानं केवलं तु यः ।
 पश्यत्य् अकृतबुद्धित्वान् न स पश्यति दुर्मतिः ॥१६॥
 tatrai'vaṁ sati kartāram ātmānaṁ kevalam tu yaḥ
 paśyaty akṛta buddhitvān na sa paśyati durmatih

Therefore, the ignorant, who consider one's body or the soul as the sole agent, do not understand due to imperfect knowledge. (18.16)

यस्य नाहंकृतो भावो बुद्धिर् यस्य न लिप्यते ।
 हत्वापि स इमौलं लोकान् न हन्ति न निबध्यते ॥१७॥
 yasya nā'haṁkṛto bhāvo buddhir yasya na lipyate
 hatvā'pi sa imāṁl lokān na hanti na nibadhyate

One who is free from the notion of doership and whose intellect is not polluted by the desire to reap the fruit — even after slaying these people — neither slays nor is bound by the act of killing. (18.17)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥
 jñānam jñeyam pariñātā trividhā karmacodanā
 karaṇam karma karte'ti trividhaḥ karmasaṁgrahaḥ

The subject, the object, and the knowledge of the object are the threefold driving force (or impetus) to an action. The eleven organs, the act, and the agent or modes (Guṇas) of material Nature are the three components of action. (18.18)

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
 प्रोच्यते गुणसंख्याने यथावच् दृणु तान्य् अपि ॥१९॥
 jñānam karma ca kartā ca tridhai'va guṇabhedataḥ
 procyate guṇasaṁkhyāne yathāvac chṛṇu tāny api

Jñāna (Self-knowledge), Karma (Action), and Kartā (Agent) are said to be of three types, according to the Guṇa theory of Sāṁkhya doctrine. Hear duly about these also. (18.19)

सर्वभूतेषु येनैकं भावम् अव्ययम् ईक्षते ।
 अविभक्तं विभक्तेषु तज् ज्ञानं विद्धि सात्त्विकम् ॥२०॥
 sarvabhūteṣu yenai'kaṁ bhāvam avyayam īkṣate
 avibhaktaṁ vibhakteṣu taj jñānam vidhhi sāttvikam

The knowledge by which one sees a single immutable Reality in all beings as undivided in the divided, such knowledge is in the mode of goodness. (See also 11.13, and 13.16) (18.20)

पृथक्त्वेन तु यज् ज्ञानं नानाभावान् पृथग्विधान् ।
 वेत्ति सर्वेषु भूतेषु तज् ज्ञानं विद्धि राजसम् ॥२१॥

prthaktvena tu yaj jñānam nānābhāvān prthagvidhān
 veti sarveṣu bhūteṣu taj jñānam vidhhi rājasam

The knowledge by which one sees different realities of various types among all beings as separate from one another; such knowledge is in the mode of passion. (18.21)

यत् तु कृत्स्नवद् एकस्मिन् कार्ये सक्तम् अहैतुकम् ।
 अतत्त्वार्थवद् अल्पं च तत् तामसम् उदाहृतम् ॥२२॥
 yat tu kṛtsnavad ekasmin kārye saktam ahaitukam
 atattvārthavad alpaṁ ca tat tāmasam udāhṛtam

The irrational, baseless, and worthless knowledge by which one clings to one single effect (such as the body) as if it is everything, such knowledge is in the mode of darkness of ignorance (18.22)

नियतं सङ्गरहितम् अरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत् तत् सात्त्विकम् उच्यते ॥२३॥
niyataṁ saṅgarahitam arāgadveṣataḥ kṛtam
aphalaprepsunā karma yat tat sāttvikam ucyate

Obligatory duty performed without likes and dislikes and without selfish motives and attachment to the fruit, is in the mode of goodness. (18.23)

यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद् राजसम् उदाहृतम् ॥२४॥
yat tu kāmepsunā karma sāhaṁkāreṇa vā punaḥ
kriyate bahulāyāsaṁ tad rājasam udāhṛtam

Action performed with ego, with selfish motives, and with too much effort, is in the mode of passion. (18.24)

अनुबन्धं क्षयं हिंसाम् अनवेक्ष्य च पौरुषम् ।
मोहाद् आरभ्यते कर्म यत् तत् तामसम् उच्यते ॥२५॥

anubandham kṣayaṁ himsām anavekṣya ca
pauruṣam
mohād ārabhyate karma yat tat tāmasam ucyate

Action that is undertaken because of delusion, disregarding consequences, loss, injury to others, as well as one's own ability, is in the mode of ignorance. (18.25)

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धसिद्धोर् निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥
muktasaṅgo'naḥmivādī dhṛtyutsāha samanvitaḥ
siddhasiddhyor nirvikāraḥ kartā sāttvika ucyate

The agent who is free from attachment, non-egotistic, endowed with resolve and enthusiasm, and unperturbed in success or failure is called good. (18.26)

रागी कर्मफलप्रेप्सुर् लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
rāgī karmaphalaprepsur lubdho himsātmako'suciḥ
harṣaśokānvitaḥ kartā rājasasḥ parikīrtitaḥ

The agent who is impassioned, who desires the fruits of work, who is greedy, violent, impure, and affected by joy and sorrow, is called passionate. (18.27)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥
ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naiṣkṛtiko'lasaḥ
viṣādī dīrghasūtrī ca kartā tāmasa ucyate

The agent who is undisciplined, vulgar, stubborn, wicked, malicious, lazy, depressed, and procrastinating is called ignorant. (18.28)

बुद्धेर् भेदं धृतेश् चैव गुणतस् त्रिविधं शुणु ।

प्रोच्यमानम् अशेषेण पृथक्त्वेन धनंजय ॥२९॥

buddher bhedam dhṛteś cai'va guṇatas trividham
śṛṇu
procyamānam aśeṣeṇa pṛthaktvena dhananjaya

Now hear Me explain, fully and separately, the threefold division of intellect and resolve, based on modes of material Nature, O Arjuna. (18.29)

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥
pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye
bandham mokṣam ca yā vetti buddhiḥ sā pārtha
sāttvikī

O Arjuna, that intellect is in the mode of goodness which understands the path of work and the path of renunciation, right and wrong action, fear and fearlessness, bondage and liberation. (18.30)

यया धर्मम् अधर्मं च कार्यं चाकार्यम् एव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥
yayā dharmam adharmaṁ ca kāryam cā'kāryam eva
ca
ayathāvat prajānāti buddhiḥ sā pārtha rājasī

That intellect is in the mode of passion which cannot distinguish between righteousness (Dharma) and unrighteousness (Adharma), and right and wrong action, O Arjuna. (18.31)

अधर्मं धर्मम् इति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥
adharmaṁ dharmam iti yā manyate tamasā'vṛtā
sarvārthān viparītānś ca buddhiḥ sā pārtha tāmasī

That intellect is in the mode of ignorance which accepts unrighteousness (Adharma) as righteousness (Dharma) and thinks everything to be that which it is not, O Arjuna. (18.32)

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥
dhṛtyā yayā dhārayate manaḥ prāṇendriya kriyāḥ
yogenā'vyabhicāriṇyā dhṛtiḥ sā pārtha sāttvikī

That resolve is in the mode of goodness by which one manipulates the functions of the mind, Prāṇa (bioimpulses, life forces) and senses for God-realization only, O Arjuna. (18.33)

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥
yayā tu dharma kāmārthān dhṛtyā dhārayate'rjuna

prasaṅgena phalākāṅkṣī dhṛtiḥ sā pārtha rājasī

That resolve is in the mode of passion by which one, craving for the fruits of work, clings to Dharma (Duty), Artha (Wealth), and Kāma (Pleasure) with great attachment, O Arjuna. (18.34)

यया स्वप्नं भयं शोकं विषादं मदम् एव च ।
न विमुञ्चति दुर्मथा धृतिः सा पार्थ तामसी ॥३५॥
yayā svapnaṁ bhayaṁ śokaṁ viṣādaṁ madam eva
ca
na vimuñcati durmedhā dhṛtiḥ sā pārtha tāmasī

That resolve is in the mode of ignorance by which a dull person does not give up sleep, fear, grief, despair, and carelessness, O Arjuna. (18.35)

सुखं त्व इदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद् रमते यत्र दुःखान्तं च निगच्छति ॥३६॥
sukhaṁ tv idānīm trividhaṁ śṛṇu me bharatarṣabha
abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati

And now hear from Me, O Arjuna, about the threefold pleasure. The pleasure that one enjoys from spiritual practice results in cessation of all sorrows. (18.36)

यत् तद् अग्रे विषम् इव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥३७॥

yat tad agre viṣam iva pariṇāme'mṛtopamam
tat sukhaṁ sāttvikaṁ proktam ātmabuddhi
prasādajam

The pleasure that appears as poison in the beginning, but is like nectar in the end, comes by the grace of Self-knowledge and is in the mode of goodness. (18.37)

विषयेन्द्रियसंयोगाद् यत् तद् अग्रेऽमृतोपमम् ।
परिणामे विषम् इव तत् सुखं राजसं स्मृतम् ॥३८॥
viṣayendriyasamyogād yat tad agre'mṛtopamam
pariṇāme viṣam iva tat sukhaṁ rājasam smṛtam

Sensual pleasures that appear as nectars in the beginning, but become poison in the end, are in the mode of passion. (See also 5.22) (18.38)

यद् अग्रे चानुबन्धे च सुखं मोहनम् आत्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसम् उदाहृतम् ॥३९॥
yad agre cā'nubandhe ca sukhaṁ mohanam ātmanah
nidrālasya pramādottham tat tāmasam udāhṛtam

Pleasure that confuses a person in the beginning and in the end as a result of sleep, laziness, and carelessness, is in the mode of ignorance. (18.39)

न तद् अस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर् मुक्तं यद् एभिः स्यात् त्रिभिर् गुणैः ॥४०॥
na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ
sattvaṁ prakṛtijair muktaṁ yad ebhiḥ syāt tribhir
guṇaiḥ

There is no being, either on earth or among the celestial controllers (Devas) in the heaven, who can remain free from these three modes (Guṇas) of material Nature (Prakṛti). (18.40)

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर् गुणैः ॥४१॥
brāhmaṇa kṣatriya viśāṁ śūdrāṇāṁ ca paramtapa
karmāṇi pravibhaktāni svabhāva prabhavair guṇaiḥ

The division of labor into four categories — Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra — is also based on the qualities inherent in people's nature (or the natural propensities, and not necessarily as one's birth right), O Arjuna. (See also 4.13) (18.41)

शमो दमस् तपः शौचं क्षान्तिर् आर्जवम् एव च ।
ज्ञानं विज्ञानम् अस्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥
śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ brahmakarma
svabhāvajam

Intellectuals who have serenity, self-control, austerity, purity, patience, honesty, transcendental knowledge, transcendental experience, and belief in God are labeled as Brāhmaṇas. (18.42)

शौर्यं तेजो धृतिर् दाक्ष्यं युद्धे चाप्य् अपलायनम् ।
दानम् ईश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥
śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cā'py
apalāyanam
dānam īśvarabhāvaś ca kṣātraṁ karma svabhāvajam

Those having the qualities of heroism, vigor, firmness, dexterity, steadfastness in battle, charity, and administrative skills are called Kṣatriyas or protectors. (18.43)

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥
kṛṣi gaurakṣya vāṇijyaṁ vaiśyakarma svabhāvajam
paricaryātmakaṁ karma śūdrasyā'pi svabhāvajam

Those who are good at cultivation, cattle rearing, business, trade, and industry are known as Vaiśyas. Those who are very good in service and labor are classed as Śūdras. (18.44)

स्वे स्वे कर्मण्य् अभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

sve sve karmaṇya abhirataḥ saṁsiddhiṁ labhate
narah
svakarmanirataḥ siddhiṁ yathā vindati tac chr̥ṇu

One can attain the highest perfection by devotion to one's natural work. Listen to Me how one attains perfection while engaged in one's natural work. (18.45)

यतः प्रवृत्तिर् भूतानां येन सर्वम् इदं ततम् ।
स्वकर्मणा तम् अभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥
yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam
svakarmaṇā tam abhyarçya siddhiṁ vindati
mānavaḥ

One attains perfection by worshipping the Supreme Being — from whom all beings originate and by whom all this universe is pervaded — through performance of one's natural duty for Him. (See also 9.27, 12.10) (18.46)

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥४७॥
śreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt
svabhāvaniyataṁ karma kurvan nā'pnoti kilbiṣam

One's inferior natural work is better than superior unnatural work, even though well performed. One who does the work ordained by one's inherent nature (without selfish motives) incurs no sin (or Kārmic reaction). (See also 3.35, 5.10, 18.07, 18.09, 18.17, 18.23) (18.47)

Obligatory work that is not forbidden by the scriptures, and is done without selfish attachment to the fruits and free from the notion of doership is sinless.

सहजं कर्म कौन्तेय सदोषम् अपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निर् इवावृताः ॥४८॥
sahajaṁ karma kaunteya sadoṣam api na tyajet
sarvārambhā hi doṣeṇa dhūmenā'gnir ivā'vṛtāḥ

One's natural work, even though defective, should not be abandoned because all undertakings are enveloped by defects as fire is covered by smoke, O Arjuna. (18.48)

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥
asaktabuddhiḥ sarvatra jītātmā vigataspr̥haḥ
naiṣkarmyasiddhiṁ paramāṁ
saṁnyāsenā'dhigacchati

The person whose mind is always free from selfish attachment, who has subdued the mind and senses, and who is free from desires, attains the supreme perfection of freedom from the bondage of Karma by renouncing selfish attachment to the fruits of work. (18.49)

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥
siddhiṁ prāpto yathā brahma tathā'pnoti nibodha
me
samāsenai'va kaunteya niṣṭhā jñānasya yā parā

Learn from Me briefly, O Arjuna, how one who has attained such perfection (or the freedom from the bondage of Karma) attains the Supreme Person, the goal of transcendental knowledge. (18.50)

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
buddhyā viśuddhayā yukto dhṛtyā'tmānaṁ niyamya
ca
śabdādīn viṣayāns tyaktvā rāgadveṣau vyudasya ca
vivikṭasevī laghvāśī yata-vākka-yamaṁsaḥ ।
dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ
ahamkāraṁ balaṁ darpaṁ kāmāṁ krodhaṁ
parigrahaṁ
vimucya nirmamaḥ śānto brahmabhūyāya kalpate

Endowed with purified intellect; subduing the mind with firm resolve; turning away from sound and other objects of the senses; giving up likes and dislikes; living in solitude; eating lightly; controlling the mind, speech, and organs of action; ever absorbed in yoga of meditation; taking refuge in detachment; and relinquishing egotism, violence, pride, lust, anger, and proprietorship — one becomes peaceful, free from the notion of "I" and "my", and fit for attaining oneness with the Supreme Being (Para-Brahma). (18.51-53)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥
brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu madbhaktiṁ labhate parām

Absorbed in the Supreme Being (Para-Brahma), the serene one neither grieves nor desires. Becoming impartial to all beings, one obtains My Parā-Bhakti, the highest devotional love. (18.54)

भक्त्या माम् अभिजानाति यावान् यश् चास्मि तत्त्वतः ।
ततो माम् तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥
bhaktyā mām abhijānāti yāvān yaś cā'smi tattvataḥ
tato mām tattvato jñātvā viśate tadanantaram

By devotion one truly understands what and who I am in essence. Having known Me in essence, one immediately merges with Me. (See also 5.19) (18.55)

सर्वकर्मण्य् अपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादाद् अवान्नोति शाश्वतं पदम् अव्ययम् ॥५६॥
sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ
matprasādād avāṇnoti śāśvataṁ padam avyayam

A Karma-yogī devotee attains Mokṣa, the eternal immutable abode, by My grace — even while doing all duties — just by taking refuge in Me (by surrendering all action to Me with loving devotion). (18.56)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगम् उपाश्रित्य मच्चित्तः सततं भव ॥५७॥
cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ
buddhiyogam upāśritya maccittaḥ satataṁ bhava

Sincerely offer all actions to Me, set Me as your supreme goal, and completely depend on Me. Always fix your mind on Me and resort to Karma-yoga. (18.57)

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
अथ चेत् त्वम् अहंकारान् न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥
maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi
atha cet tvam ahaṁkāraṁ na śroṣyasi vinaṅkṣyasi

When your mind becomes fixed on Me, you shall overcome all difficulties by My grace. But if you do not listen to Me due to ego, you shall perish. (18.58)

यद् अहंकारम् आश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस् ते प्रकृतिस् त्वां नियोक्ष्यति ॥५९॥
yad ahaṁkāraṁ āśritya na yotsya iti manyase
mithyai'sa vyavasāyas te prakṛtiḥ tvāṁ niyokṣyati

If due to ego you think: I shall not fight, your resolve is vain. Because your own nature will compel you (to fight). (18.59)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन् मोहात् करिष्यस्य अवशोऽपि तत् ॥६०॥
svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ ne'cchasi yan mohāt kariṣyasi avaśo'pi tat

O Arjuna, you are controlled by your own nature-born Kārmic impressions (Saṁskāra). Therefore, you shall do — even against your will — what you do not wish to do out of delusion. (18.60)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥
īśvaraḥ sarvabhūtānāṁ hṛddeśe'rjuna tiṣṭhati
bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā

The Supreme Lord, abiding as the controller (Īśvara) in the causal heart (or the inner psyche) of all beings O Arjuna, causes them to act (or work out their Karma) by His power of Maya like a puppet (of Karma) mounted on a machine. (18.61)

तम् एव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥
tam eva śaraṇaṁ gaccha sarva bhāvena bhārata
tatprasādāt parāṁ śāntiṁ sthānaṁ prāpsyasi
śāśvataṁ

Seek refuge in the Supreme Lord (Kṛṣṇa or Īśvara) alone with loving devotion, O Arjuna. By His grace you shall attain supreme peace and the Eternal Abode (Parama-dhāma). (18.62)

इति ते ज्ञानम् आख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतद् अशेषेण यथेच्छसि तथा कुरु ॥६३॥
iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā
vimṛśyai'tad aśeṣeṇa yathe'cchasi tathā kuru

Thus, I have explained the knowledge that is more secret than the secret. After fully reflecting on this, do as you wish. (18.63)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढम् इति ततो वक्ष्यामि ते हितम् ॥६४॥
sarvaguhyatamaṁ bhūyaḥ śṛṇu me paramaṁ vacaḥ
iṣṭo'si me dṛḍham iti tato vakṣyāmi te hitam

Hear once again My most secret, supreme word. You are very dear to Me; therefore, I shall tell this for your benefit. (18.64)

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
माम् एवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥
manmanā bhava madbhakto madyājī mām
namaskuru
mām evai'syasi satyaṁ te pratijāne priyo'si me

Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend. (18.65)

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥
sarvadharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvā sarvāpēbhyo mokṣayiṣyāmi mā śucaḥ

Setting aside all meritorious deeds (Dharma), just surrender completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins (or the bonds of Karma). Do not grieve. (18.66)

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥
idaṁ te nā'tapaskāya nā'bhaktāya kadācana
na cā'suśrūṣave vācyam na ca mām yo'bhyasūyati

This knowledge should never be spoken by you to one who is devoid of austerity, who is without devotion, who does not desire to listen, or who speaks ill of Me. (18.67)

य इमं परमं गुह्यं मद्वक्तेष्व् अभिधास्यति ।
भक्तिं मयि परां कृत्वा माम् एवैष्यत्य् असंशयः ॥६८॥
ya imam paramam guhyam madbhakteṣv
abhidhāsyati
bhaktim mayi parām kṛtvā mām evai'syaty
asamśayaḥ

The one who shall propagate this supreme secret philosophy (or the transcendental knowledge of the Gītā) amongst My devotees, shall be performing the highest devotional service to Me and shall certainly (attain Parama-dhāma and) come to Me. (18.68)

न च तस्मान् मनुष्येषु कश्चिन् मे प्रियकृत्तमः ।
भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥६९॥
na ca tasmān manuṣyeṣu kaścin me priya kṛttamaḥ
bhavitā na ca me tasmād anyāḥ priyatara bhuvī

No other person shall do a more pleasing service to Me, and no one on the earth shall be more dear to Me. (18.69)

अध्येष्यते च य इमं धर्म्यं संवादम् आवयोः ।
ज्ञानयज्ञेन तेनाहम् इष्टः स्याम इति मे मतिः ॥७०॥
adhyeṣyate ca ya imam dharmyam samvādam
āvayoh
jñānayaajñena tenā'ham iṣṭaḥ syām iti me matiḥ

Those who study our sacred dialogue shall be performing a holy act of sacrifice (Jñāna-yajña, Knowledge-sacrifice). This is My promise. (18.70)

श्रद्धावान् अनसूयश्च शृणुयाद् अपि यो नरः ।
सोऽपि मुक्तः शुभाल् लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥
śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ
so'pi muktaḥ śubhālm lokān prāpnuyāt
punyakarmanām

Whoever hears this (sacred dialogue in the form of the Gītā) with faith and without cavil becomes free from sin, and attains heaven — the higher worlds of those whose actions are pure and virtuous. (18.71)

कच्चिद् एतच् छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।
कच्चिद् अज्ञानसंमोहः प्रनष्टस् ते धनंजय ॥७२॥
kaccid etac chrutaṁ pārtha tvayai'kāgreṇa cetasā

kaccid ajñānasam̐mohaḥ pranaṣṭas te dhanam̐jaya

O Arjuna, did you listen to this with single-minded attention? Has your delusion born of ignorance been completely destroyed? (18.72)

अर्जुन उवाच
नष्टो मोहः स्मृतिर् लब्धा त्वत्प्रसादान् मयाऽच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥
arjuna uvāca
naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayā'cyuta
sthito'smi gatasam̐dehaḥ kariṣye vacanam̐ tava

Arjuna said: By Your grace my delusion is destroyed; I have gained Self-knowledge; my confusion (with regard to body and Ātmā) is dispelled; and I shall obey Your command. (18.73)

संजय उवाच
इत्थं अहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादम् इमम् अश्रौषम् अद्भुतं रोमहर्षणम् ॥७४॥
sam̐jaya uvāca
ity aham̐ vāsudevasya pārthasya ca mahātmanaḥ
sam̐vādam imam̐ aśrauṣam̐ adbhutaṁ romaḥarṣaṇam̐

Sam̐jaya said: Thus, I heard this wonderful dialogue between Lord Kṛṣṇa and Mahātmā Arjuna, causing my hair to stand on end. (18.74)

व्यासप्रसादाच् छ्रुतवान् एतद् गुह्यम् अहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५॥
vyāsaprasādāc chrutavān etad guhyam aham̐ param̐
yogaṁ yogeśvarāt kṛṣṇāt sāksāt kathayataḥ svayam̐

By the grace of (guru) sage Vyāsa, I heard this most secret and supreme yoga directly from Kṛṣṇa, the Lord of yoga, Himself speaking (to Arjuna) before my very eyes (of clairvoyance granted by sage Vyāsa). (18.75)

राजन् संस्मृत्य संस्मृत्य संवादम् इमम् अद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर् मुहुः ॥७६॥
rājan sam̐smṛtya sam̐smṛtya sam̐vādam imam̐
adbhutam̐
keśavārjunayoh̐ puṇyam̐ hr̥ṣyāmi ca muhur̐ muhuḥ
O King, by repeated remembrance of this marvelous and sacred dialogue between Lord Kṛṣṇa and Arjuna, I am thrilled at every moment and (18.76)

तच् च संस्मृत्य संस्मृत्य रूपम् अत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥
tac ca sam̐smṛtya sam̐smṛtya rūpam̐ atyadbhutaṁ
hareḥ
vismayo me mahān rājan hr̥ṣyāmi ca punaḥ punaḥ

Recollecting again and again, O King, that marvelous form of Kṛṣṇa I am greatly amazed, and I rejoice over and over again. (18.77)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
 तत्र श्रीर् विजयो भूतिर् ध्रुवा नीतिर् मतिर् मम ॥७८॥
 yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ
 tatra śrīr vijayo bhūtir dhruvā nītir matir mama

Wherever there will be both Kṛṣṇa, the Lord of yoga (or Dharma in the form of the scriptures (Śāstra)) and Arjuna with the weapons (Śastra) of duty and protection, there will be everlasting prosperity, victory, happiness, and morality. This is my conviction. (18.78)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
 श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥
 OM tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
 brahmavidyāyām yogasāstre śrīkṛṣṇārjuna saṁvāde
 mokṣasaṁnyāsayogo
 nāma aṣṭādaśo'dhyāyaḥ

Thus ends the eighteenth chapter named “Mokṣa Through Renunciation” of the Upaniṣad of the Bhagavadgītā, the scripture of yoga, dealing with the science of the Absolute in the form of the dialogue between Śrīkṛṣṇa and Arjuna.